

EXODUS.

INTRODUCTION.

1. THE book of Exodus consists of two distinct portions. The first (cc. i.—xix.) gives a detailed account of the circumstances under which the deliverance of the Israelites was accomplished. The second (cc. xx.—xl.) describes the giving of the law, and the institutions which completed the organization of the people as “a kingdom of priests, and an holy nation,” xix. 6.

The name Exodus, *i. e.* “the going forth,” assigned to it by the Alexandrian Jews, applies rather to the former portion than to the whole book.

The narrative is closely connected with that of Genesis, and shews not only that it was written by the same author, but that it formed part of one general plan. Still it is a distinct section; the first events which it relates are separated from the last chapter in Genesis by a considerable interval, and it presents the people of Israel under totally different circumstances. Its termination is marked with equal distinctness, winding up with the completion of the Tabernacle.

The book is divided into many smaller sections; each of which has the marks which throughout the Pentateuch indicate a subdivision. They are of different lengths, and were probably written on separate parchments or papyri, the longest not exceeding the dimensions of contemporary documents in Egypt.

They were apparently thus arranged for the convenience of public reading.¹

This general view of the structure of the book is what might have been expected.

2. Some of the most convincing evidences of the Mosaic authorship are supplied by the contents of this book.

One argument is drawn from the representation of the personal character and qualifications of Moses, a representation perfectly intelligible as proceeding from Moses himself.

What other men have seen in Moses is—the chief agent in the greatest work ever intrusted to man, an agent whose peculiar and unparalleled qualifications are admitted alike by those who accept and by those who deny the Divine interposition: what the writer himself sees in Moses is—a man whose only qualification is an involuntary and reluctant surrender to the will of God. The only rational account of the matter is, that we have Moses' own history of himself and of his work.

Another argument rests on external facts. The book of Exodus

¹ The narrative portion of the book (cc. i.—xix.) is composed of the following sections: An Introduction. i. 1-7.; (a) i. 8. & ii.; (b) iii. 1-vi. 1.; (c) vi. 2-27; (d) vi. 28-xi. end; (e) xii. 1-42; (f) xii. 43-xiii. 16; (g) xiii. 17-xiv. end; (h) xv.; (i) xvi.—xix.

could not have been written by any man who had not passed many years in Egypt, and who had not also a thorough knowledge, such as could only be acquired by personal observation, of the Sinaitic Peninsula.

We have no probable alternative but to admit that the narrative in its substance came from Moses, or from a contemporary; and we can have little hesitation as to our choice between these alternatives, when we consider that none of the contemporaries of Moses had equal opportunities of observation, and that none were likely to have received the education and training which would have enabled them to record the events.

3. A weighty argument is drawn from the accounts of the miracles, by which Moses was expressly bidden to attest his mission, and by which he was enabled to accomplish the deliverance of his people.

We have throughout the miracles the characteristics of local colouring, of adaptation to the circumstances of the Israelites, and of repeated announcements followed by repeated postponements, which enabled and indeed compelled the Israelites to complete that organization of their nation, without which their departure might have been, as it has been often represented, a mere disorderly flight.

There are some who fear to compromise the miraculous character of events by admitting any operation of natural causes to a share of them. Yet the inspired writer does not fail to record that it was by the east wind that the Lord brought the locusts (Exod. x. 13) and sent back the sea (xiv. 21), and by the mighty strong west

wind (x. 19) took back the plague that he had sent. Nor is the miracle at all lessened, because the winds of heaven were made God's messengers and instruments in the doing it. The miracles in Egypt were supernatural in their greatness, in their concentration upon one period, in their coming and going according to the phases of the conflict between the tyrant and the captive race, in their measured gradation from weak to strong, as each weaker wonder failed to break the stubborn heart. King and people so regarded them; they were accustomed perhaps to frogs and lice and locusts; but to such plagues, so intense, so threatened, accomplished, and withdrawn, as it were so disciplined to a will, they were not accustomed; and they rightly saw them as miraculous and divinely sent. And further it will be noticed that the phenomena that are put to this use are such as mark the country where this great history is laid. No Jewish writer, who had lived in Palestine alone, could have imagined a narrative so Egyptian in its marks. All evidence tends to prove that the history was written by some one well conversant with Egypt; and we shall look in vain for any one, other than Moses himself, who possessed this qualification for writing under divine guidance the history of the emancipation of the Israelites.

The narrative which records them, remarkable as it is for artlessness and simplicity, is moreover not one which could have been concocted from documents of different ages, constructed on different principles, and full of internal discrepancies and contradictions. It is the production of one mind,

written by one man, and by one who had alone witnessed all the events which it records, who alone was at that time likely to possess the knowledge or ability required to write the account.

4. The portion of the book, which follows the account of the departure from Egypt, has characteristics marked with equal distinctness, and bearing with no less force upon the question of authorship. These chapters also are pervaded by a peculiar tone, a local colouring, an atmosphere so to speak of the desert, which has made itself felt by all those who have explored the country.

Modern travellers point out the following coincidences between the narrative and their own experiences. Absence of water where no sources now exist, abundance of water where fountains are still found, and indications of a far more copious supply in former ages; tracts, occupying the same time in the journey, in which food would not be found; and in some districts a natural production similar to manna, most abundant in rainy seasons (such as several notices shew the season of the Exodus to have been), but not sufficient for nourishment, nor fit for large consumption, without such modifications in character and quantity as are attributed in the narrative to a divine intervention. The late explorations of the Peninsula of Sinai have thrown much light upon the fact that the route taken by the Israelites was probably determined by conditions agreeing with incidental notices in the history; and when we come to the chapters in which the central event in the history of Israel, the delivery of God's law, is recorded, we find localities and scenery which

travellers concur in declaring to be such as fully correspond to the exigencies of the narrative, and which in some accounts (remarkable at once for scientific accuracy and graphic power) are described in terms which shew they correspond, so far as mere outward accessories can correspond, to the grandeur of the manifestation.

5. A very valuable argument of the same evidential character is drawn from the account of the Tabernacle. In form, structure, and materials the tabernacle belongs altogether to the wilderness. The whole was a tent, not a fixed structure, such as would naturally have been set up, and in point of fact was very soon set up, in Palestine. The metals, bronze, silver and gold, were those which the Israelites knew, and doubtless brought with them from Egypt; the names of many of the materials and implements which they used, and the furniture and accessories of the tabernacle, the dress and ornaments of the priests, are Egyptian; and it is also certain that the arts required for the construction of the tabernacle, and for all its accessories, were precisely those for which the Egyptians had been remarkable for ages; such as artificers who had lived under the influence of Egyptian civilization would naturally have learned.

Two separate accounts of the erection of the Tabernacle are given. In the first Moses relates the instructions which he received, in the second he describes the accomplishment of the work. Nothing would be less in accordance with the natural order of a history written at a later period than this double account. It is however fully accounted for by the obvious

hypothesis that each part of the narrative was written at the time, and on the occasion, to which it immediately refers.

6. The Chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure. So far as regards the direct statements in the Hebrew text, the answers to both questions are positive and unambiguous. Exodus xii. 40 gives 430 years for the sojourn, Genesis xv. 13 gives

400 years for the whole, or the greater portion, of the same period. Again, the first book of Kings, (vi. 1), fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign. This would settle the date within a few years, about 1490 B.C.; a date which appears on the whole to be reconcileable with the facts of history, and to rest on higher authority than any other which has been proposed.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

CHAP. 1. NOW ^athese are the names of the children of Israel, which came into Egypt; every man and his household came with 2, 3 Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, 4, 5 and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were ^bseventy souls: 6 for Joseph was in Egypt *already*. ¶ And ^cJoseph died, and all 7 his brethren, and all that generation. ^dAnd the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 ¶ Now there ^earose up a new king over Egypt, which knew not 9 Joseph. And he said unto his people, Behold, ^fthe people of 10 the children of Israel are more and mightier than we: ^gcome on, let us ^hdeal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the 11 land. Therefore they did set over them taskmasters ⁱto afflict

^a Gen. 46. 8.
ch. 6. 14.

^b Gen. 46.
26, 27.
Deut. 10. 22.
^c Gen. 50. 26.
Acts 7. 15.
^d Gen. 46. 3.
Deut. 26. 5.
Acts 7. 17.
^e Acts 7. 18.
^f Ps. 105. 24.
^g Ps. 10. 2.
^h & 83. 3, 4.
ⁱ Job 5. 13.
Ps. 105. 25.
Prov. 10. 25.
Acts 7. 10.
ⁱ Gen. 15. 13.
ch. 3. 7.
Deut. 20. 6.

¹ Heb. *thigh*.

I. 1. *Now*] Literally "And," indicating a close connection with the preceding narrative. This chapter in fact contains a fulfilment of the predictions recorded in Gen. xvi. 3, and in Gen. xv. 13.

every man and his household] It may be inferred from various notices that the total number of dependents was considerable, a point of importance in its bearings upon the history of the Exodus (cp. Gen. xiii. 6, xiv. 14).

5. *seventy*] See Gen. xvi. 27. The object of the writer in this introductory statement is to give a complete list of the heads of separate families at the time of their settlement in Egypt. See note on Num. xxvi. 5.

7. In no province does the population increase so rapidly as in that occupied by the Israelites. See note on Gen. xlvii. 6. At present it has more flocks and herds than any province in Egypt, and more fishermen, though many villages are deserted. Until the accession of the new king, the relations between the Egyptians and the Israelites were undoubtedly friendly. The expressions used in this verse imply the lapse of a considerable period after the death of Joseph.

the land was filled with them] i.e. the district allotted to them (Gen. xlv. 10).

8. The expressions in this verse are peculiar, and emphatic. "A new king" is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in natural order of descent and inheritance. He "arose up over Egypt," occupying the land, as it would seem, on different terms from the

king whose place he took, either by usurpation or conquest. The fact that he knew not Joseph implies a complete separation from the traditions of Lower Egypt. At present the generality of Egyptian scholars identify this Pharaoh with Rameses II., but all the conditions of the narrative are fulfilled in the person of Amosis (or, Aahmes) I., the head of the 18th Dynasty. He was the descendant of the old Theban sovereigns, but his family was tributary to the Dynasty of the Shepherds, the Hyksos of Manetho, then ruling in the North of Egypt. Amosis married an Ethiopian princess, and in the third year of his reign captured Avaris, or Zoan, the capital of the Hyksos, and completed the expulsion of that race.

10. *any war*] The North Eastern frontier was infested by the neighbouring tribes, the Shasous of Egyptian monuments, and war was waged with Egypt by the confederated nations of Western Asia under the reigns of the successors of Amosis. These incursions were repulsed with extreme difficulty. In language, features, costume, and partly also in habits, the Israelites probably resembled those enemies of Egypt.

out of the land] The Pharaohs apprehended the loss of revenue and power, which would result from the withdrawal of a peaceful and industrious race.

11. *taskmasters*] The Egyptian "Chiefs of tributes." They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments, and carefully distinguished from the subordinate overseers. The Israelites were employed in forced labour, probably in de-

* ch. 2. 11.
Ps. 81. 6.
Gen. 47. 11.

" ch. 2. 23.
& 1. 9.
Num. 20. 15.
" Ps. 81. 6.

o Prov. 16. 6.
p Dan. 3. 16,
Is. & 6. 13,
Acts 5. 29.

q See Josh.
2. 4, &c.
r Prov. 11.
18.

Reclcs. 8. 12.
Isai. 3. 10.
Hab. 6. 10.
s See 1 Sam.

2. 25.
2 Sam. 7.
11, 13, 27.
Ps. 127. 1.
t Acts 7. 19.
u ch. 6. 20.
1 Chr. 23. 13.
b Acts 7. 20.
Hab. 11. 23.

them with their ^bburdens. And they built for Pharaoh treasure cities, Pithom ¹and Raamses. ¹But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they ^mmade their lives bitter with hard bondage, ⁿin mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, ^{was} with rigour. ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one ^{was} Shiphray, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see ^{them} upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives ^ofeared God, and did not ^pas the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And ^qthe midwives said unto Pharaoh, Because the Hebrew women ^{are} not as the Egyptian women; for they ^{are} lively, and are delivered ere the midwives come in unto them. ^rTherefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, ^sthat he made them houses. ¶ And Pharaoh charged all his people, saying, ^tEvery son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. 2. AND there went ^aa man of the house of Levi, and took ²to wife a daughter of Levi. And the woman conceived, and bare a son: and ^bwhen she saw him that he ^{was} a goodly child, she

¹ Heb. And as they afflicted them, so they multiplied, &c.

tachments, but they were not reduced to slavery, properly speaking, nor treated as captives of war. Amosis had special need of such labourers, as proved by the inscriptions.

treasure cities] "Magazines," depots of ammunition and provisions (1 Kings ix. 19; 2 Chron. viii. 4 and xxxii. 28).

Pithom and Raamses] Both cities were situate on the canal dug or enlarged in the 12th Dynasty. The former is known to have existed under the 18th Dynasty: both were in existence in the beginning of the reign of Rameses II., by whom they were fortified and enlarged. The name "Pithom" means "House or temple of Tum," the Sun God of Heliopolis (see xiii. 20). The name of Raamses, or Rameses, is generally assumed to have been derived from Rameses II., the Sesostris of the Greeks, but it was previously known as the name of the district. See Genesis xlv. 10; xlvii. 11.

14. The use of brick, at all times common in Egypt, was especially so under the 18th Dynasty. An exact representation of the whole process of brickmaking is given in a small temple at Thebes, erected by Tothmosis III., the fourth in descent from Amosis. Immense masses of brick are found at Belbeis, the modern capital of Sharkiya, i.e. Goshen, and in the adjoining district.

all manner of service in the field] Not

merely agricultural labour, but probably the digging of canals and processes of irrigation which are peculiarly onerous and unhealthy.

15. Hebrew midwives] Or "midwives of the Hebrew women." This measure at once attested the inefficacy of the former measures, and was the direct cause of the event which issued in the deliverance of Israel, viz. the exposure of Moses. The women bear Egyptian names, and were probably Egyptians.

16. upon the stools] Literally "two stones." The word denotes a peculiar seat, such as is represented on monuments of the 18th Dynasty, and is still used by Egyptian midwives.

21. made them houses] i.e. they married Hebrews and became mothers in Israel. The expression is proverbial. See marg. ref.

22. The extreme cruelty of the measure does not involve improbability. Hatred of strangers was always a characteristic of the Egyptians (see Gen. xliii. 32), and was likely to be stronger than ever after the expulsion of an alien race.

II. 1. a man... a daughter of Levi] Amram and Jochebed. See vi. 20.

2. bare a son] Not her firstborn; Aaron and Miriam were older than Moses. The object of the writer is simply to narrate the

3 hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid it in the 4 flags by the river's brink. ^{c ch. 15. 20.} And his sister stood afar off, to wit ^{Num. 26. 59.} what would be done to him. And the ^{d Acts 7. 21.} "daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the 6 flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, 'This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the 8 child for thee? And Pharaoh's daughter said to her, Go. And 9 the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the 10 child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she ^{e Acts 7. 21.}

events which led to the Exodus, and he omits to notice what had no direct bearing upon that object.

a goodly child] See marginal references. Probably Jochebed did not call in a midwife (i. 15), and she was of course cautious not to show herself to Egyptians. The hiding of the child is spoken of as an act of faith in Heb. xi. 23. It was done in the belief that God would watch over the child.

3. The ark was made of the papyrus which was commonly used by the Egyptians for light and swift boats. The species is no longer found in the Nile below Nubia. It is a strong rush, like the bamboo, about the thickness of a finger, three cornered, and attains the height of 10 to 15 feet. It is represented with great accuracy on the most ancient monuments of Egypt.

slime and pitch] The "slime" is probably the mud, of which bricks were usually made in Egypt, and which in this case was used to bind the stalks of the papyrus into a compact mass, and perhaps also to make the surface smooth for the infant. The pitch or bitumen, commonly used in Egypt, made the small vessel water-tight.

in the flags] This is another species of the papyrus, called tufi, or sufi (an exact equivalent of the Hebrew *sufah*), which was less in size and height than the rush of which the ark was made.

5. The traditions which give a name to the daughter of Pharaoh are merely conjectural. Egyptian princesses held a very high and almost independent position under the ancient and middle empire, with a separate household and numerous officials. This was especially the case with the daughters of the first sovereigns of the 18th Dynasty.

Many facts concur in indicating that the residence of the daughter of Pharaoh and of the family of Moses, was at Zoan, Tanis, now San. the ancient Avaris (i. 8 note), on the

Tanitic branch of the river, near the sea, where crocodiles are never found, and which was probably the western boundary of the district occupied by the Israelites. The field of Zoan was always associated by the Hebrews with the marvels which preceded the Exodus. See Ps. lxxviii. 43.

to wash] It is not customary at present for women of rank to bathe in the river, but it was a common practice in ancient Egypt. The habits of the princess, as well as her character, must have been well known to the mother of Moses, and probably decided her choice of the place.

6. *She had compassion on him*] The Egyptians regarded such tenderness as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth each spirit had to answer, "I have not afflicted any man, I have not made any man weep, I have not withheld milk from the mouths of sucklings" ('Funeral Ritual'). There was special ground for mentioning the feeling, since it led the princess to save and adopt the child in spite of her father's commands.

10. *he became her son*] See marg. ref. His training and education was, humanly speaking, all but indispensable to the efficient accomplishment of his work as the predestined leader and instructor of his countrymen. Moses probably passed the early years of his life in Lower Egypt, where the princess resided. There may however be substantial grounds for the tradition in Josephus that he was engaged in a campaign against the Ethiopians, thus shewing himself, as St. Stephen says, "mighty in word and deed."

Moses] The Egyptian origin of this word is generally admitted. The name itself is not uncommon in ancient documents. The exact meaning is "son," but the verbal root of the word signifies "produce," "draw forth." The whole sentence in Egyptian

- called his name ¹Moses : and she said, Because I drew him out of the water. ¶ And it came to pass in those days, ²when Moses was grown, that he went out unto his brethren, and looked on their ³burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he ⁴slew the Egyptian, and hid him in the sand. And ⁵when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, ⁶Who made thee ⁷a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But ⁸Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by ⁹ma well. ¹⁰Now the ¹¹priest of Midian had seven daughters : ¹²and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away : but Moses stood up and helped them, and ¹³watered their flock. And when they came to ¹⁴Reuel their father, he said, How *is it that* ye are come so soon to day ? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where *is* he ? Why

¹ That is, *Drawn out*.² Heb. *a man, a prince*, Gen. 13. 8.³ Or, *prince*, as Gen. 41. 45.

would exactly correspond to our Version. She called his name Moses, *i.e.* "son," or "brought forth," because she brought him forth out of the water.

11. *went out unto his brethren*] At the end of 40 years. The Egyptian princess had not concealed from him the fact of his belonging to the oppressed race, nor is it likely that she had debarred him from intercourse with his foster-mother and her family, whether or not she became aware of the true relationship.

an Egyptian] This man was probably one of the overseers of the workmen, natives under the chief superintendent (i. 11). They were armed with long heavy scourges, made of a tough pliant wood imported from Syria.

12. The slaying of the Egyptian is not to be justified, or attributed to a divine inspiration, but it is to be judged with reference to the provocation, the impetuosity of Moses' natural character, perhaps also to the habits developed by his training at the court of Pharaoh. The act involved a complete severance from the Egyptians, but, far from expediting, it delayed for many years the deliverance of the Israelites. Forty years of a very different training prepared Moses for the execution of that appointed work.

13. *thy fellow*] *Thy neighbour* : the reproach was that of a legislator who established moral obligations on a recognised principle. Hence in the following verse the offender is represented as feeling that the position claimed by Moses was that of a Judge. The

act could only have been made known by the Hebrew on whose behalf Moses had committed it.

15. No Egyptian king would have left such an offence unpunished, but the position of Moses, as adopted son of a princess, made it necessary even for a despotic sovereign to take unusual precautions.

the land of Midian] The Midianites occupied an extensive district from the eastern coast of the Red Sea to the borders of Moab.

16. *the Priest of Midian*] Reuel (v. 18). His name, and the detailed notices in ch. xviii., prove that he was a priest of the one true God Who was known to the patriarchs especially under the name El. The great bulk of his tribe, certainly those who lived farther north and more closely in contact with the Hamites of Canaan, were already plunged in idolatry. The conduct of the shepherds (v. 17) may indicate that his person and office were lightly regarded by the idolatrous tribes in his immediate neighbourhood.

18. *Reuel*] Or, as in Num. x. 29, Raguel. The name means "friend of God." It appears to have been not uncommon among Hebrews and Edomites ; *e.g.* Gen. xxxvi. 4, 10. If Reuel be identified with Jethro, a point open to grave objection (see iii. 1), then Reuel was his proper name, and Jethro or Jethro, which means "excellency," was his official designation.

19. *An Egyptian*] They judged from his costume, or language.

is it that ye have left the man? Call him, that he may eat bread.
 21 And Moses was content to dwell with the man: and he gave
 22 Moses ^aZipporah his daughter. And she bare him a son, and he
 called his name, ¹Gershom: for he said, I have been "a stranger
 23 in a strange land. ¶ And it came to pass ²in process of time,
 that the king of Egypt died: and the children of Israel ³sighed
 by reason of the bondage, and they cried, and ⁴their cry came
 24 up unto God by reason of the bondage. And God ⁵heard their
 groaning, and God ⁶remembered his ⁷covenant with Abraham,
 25 with Isaac, and with Jacob. And God ⁸looked upon the children
 of Israel, and God ⁹had respect unto them.
CHAP. 3. NOW Moses kept the flock of Jethro his father in law,
^athe priest of Midian: and he led the flock to the backside of the
 2 desert, and came to ^bthe mountain of God, even to Horeb. And

^a Gen. 31.
 54. & 43. 25.
^b ch. 4. 25.
^c ch. 18. 3.
^d Acts 7. 29.
 Heb. 11. 13.
^e ch. 7. 7.
^f Deut. 26. 7.
 Ps. 12. 5.
^g ch. 3. 9.
^h ch. 6. 5.
ⁱ Ps. 105. 42.
^j Gen. 15. 11.
 & 46. 4.
^k ch. 4. 31.
^l ch. 3. 7.
^m ch. 2. 16.
ⁿ ch. 18. 5.
^o 1 Kin. 19. 8.

¹ That is, *A stranger here.*

² Heb. *knew.*

21. Moses tells us nothing of what he may have learned from his father-in-law, but he must have found in him a man conversant with the traditions of the family of Abraham; nor is there any improbability in the supposition that, as hereditary priest, Reuel may have had written documents concerning their common ancestors.

22. *Gershom*] The first syllable "Ger" is common to Hebrew and Egyptian, and means "sojourner." The second syllable "Shom" answers exactly to the Coptic "Shemmo," which means "a foreign or strange land."

23. *in process of time*] Nearly forty years (Acts vii. 30). This verse marks the beginning of another section. We now enter at once upon the history of the Exodus.

their cry came up unto God] This statement, taken in connection with the two following verses, proves that the Israelites retained their faith in the God of their Fathers. The divine name God, Elohim, is chosen because it was that which the Israelites must have used in their cry for help, that under which the covenant had been ratified with the Patriarchs (cp. Jas. v. 4).

24. *remembered*] This means that God was moved by their prayers to give effect to the covenant, of which an essential condition was the faith and contrition involved in the act of supplication. The whole history of Israel is foreshadowed in these words: God heard, remembered, looked upon, and knew them. It evidently indicates the beginning of a crisis marked by a personal intervention of God.

III. This chapter marks the commencement of the series of events which immediately preceded the Exodus. Hitherto the narrative has been studiously brief, stating only what was necessary to be known as preparatory to those events; but from this point Moses dwells minutely on the details, and enables us to realize the circumstances of the catastrophe which in its immediate and remote consequences stands alone in the world's history

1. *Jethro his father-in-law*] Or "brother-in-law." The word in the Hebrew is a word signifying relative by marriage. When Moses arrived in Midian, Reuel was an elderly man (ii. 16); 40 years later (ii. 23 note), Reuel's son, Jethro, had probably succeeded him.

the backside] i.e. "to the west of the district." Among the Hebrews the East is before a man, the west behind him, the south and north on the right and left hand.

desert] Or *wilderness*, not a barren waste, but a district supplying pasturage. The district near Sherm, on the west of the gulf of Akabah, where Jethro may have resided, is described as barren and parched; on the west and east are rocky tracts, but to the north-west lies the district of Sinai, where the pasturage is good and water abundant. The Bedouins drive their flocks thither from the lowlands at the approach of summer. From this it may be inferred that the events here recorded took place at that season.

to Horeb] More exactly, *towards Horeb*. Moses came to the mountain of God, i.e. Sinai, on his way towards Horeb, a name given to the northern part of the Sinaitic range. Moses calls Sinai "mountain of God" by anticipation, with reference to the manifestation of God. There is no authority for assuming that the spot was previously held sacred (see i. 5); but it has been lately shewn that the whole Peninsula was regarded by the Egyptians as specially consecrated to the gods from a very early time.

2. *the angel of the LORD*] See note on Gen. xii. 7. What Moses saw was the flame of fire in the bush; what he recognized therein was an intimation of the Presence of God, Who maketh a flame of fire His angel. Cp. Ps. civ. 4. The words which Moses heard were those of God Himself, as all ancient and most modern divines have held, manifested in the Person of the Son.

of a bush] Literally *the bush*, or "seneh," a word which ought perhaps to be retained as the proper name of a thorny

° Isai. 63. 9.
 Acts 7. 30.
 ° Ps. 111. 2.
 ° Deut. 33.
 10.
 / ch. 19. 12.
 Josh. 5. 15.
 Acts 7. 33.
 ° Gen. 28. 13.
 Acts 7. 32.
 ° So 1 Kin.
 19. 13.
 Isai. G. 1, 5.
 ° ch. 2. 23.
 Neh. 9. 9.
 Ps. 106. 44.
 Acts 7. 34.
 ° ch. 1. 11.
 ° Gen. 18. 21.
 ° Gen. 11.
 5. 7.
 ° ch. G. 6, 8.
 & 12. 51.
 ° Deut. 1. 25.
 & 8. 7, 8, 9.
 ° ch. 13. 5.
 ° Gen. 15. 18.
 ° ch. 2. 23.
 ° ch. 1. 11.
 ° Ps. 105. 26.
 Mic. 6. 4.

'the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush
 3 burned with fire, and the bush *was* not consumed. And Moses
 said, I will now turn aside, and see this ^agreat sight, why the
 4 bush is not burnt. And when the LORD saw that he turned aside
 to see, God called ^aunto him out of the midst of the bush, and
 5 said, Moses, Moses. And he said, Here *am* I. And he said,
 Draw not nigh hither: ^aput off thy shoes from off thy feet, for the
 6 place whereon thou standest *is* holy ground. Moreover he said,
 °I *am* the God of thy father, the God of Abraham, the God of
 Isaac, and the God of Jacob. And Moses hid his face; for ^ahe
 7 was afraid to look upon God. ¶ And the LORD said, °I have
 surely seen the affliction of my people which *are* in Egypt, and
 have heard their cry ^aby reason of their taskmasters; for °I know
 8 their sorrows; and °I *am* come down to °deliver them out of
 the hand of the Egyptians, and to bring them up out of that land
 °unto a good land and a large, unto a land ^bflowing with milk and
 honey; unto the place of °the Canaanites, and the Hittites, and
 the Amorites, and the Perizzites, and the Hivites, and the Jebu-
 9 sites. Now therefore, behold, °the cry of the children of Israel *is*
 come unto me: and I have also seen °the oppression wherewith
 10 the Egyptians oppress them. °Come now therefore, and I will
 send thee unto Pharaoh, that thou mayest bring forth my people

shrub common in that district, a species of acacia.

4. *the LORD saw*] The interchange of the two divine names is to be observed; *Jehovah* saw, *God* called.

5. *put off thy shoes*] The reverence due to holy places thus rests on God's own command. The custom itself is well known from the observances of the Temple, it was almost universally adopted by the ancients, and is retained in the East.

holy ground] This passage is almost conclusive against the assumption that the place was previously a sanctuary. Moses knew nothing of its holiness after some 40 years spent on the Peninsula. It became holy by the Presence of God.

6. Our Saviour adduces this passage as a proof that the doctrine of the Resurrection was taught in the Old Testament (Matt. xxii. 32), and He calls this book the book of Moses (Mark xii. 26), two points to be borne in mind by readers of the Pentateuch.

7. *taskmasters*] Oppressors. A different word from that in i. 11.

I know] The expression implies personal feeling, tenderness, and compassion (cp. ii. 25. marg.).

8. The natural richness of Palestine, the variety and excellence of its productions, are attested by sacred (cp. Jer. xxxii. 22. Ez. xx. 6) and ancient writers, whose descriptions are strongly in contrast with those of later travellers. The expression "flowing with milk and honey" is used proverbially by Greek poets.

the Canaanites, &c.] This is the first passage in this book where the enumeration, so

often repeated, of the nations then in possession of Palestine, is given. Moses was to learn at once the extent of the promise, and the greatness of the enterprise. In Egypt, the forces, situation, and character of these nations were then well known. Aahmes I. had invaded the south of Palestine in his pursuit of the Shasous; Tothmosis I. had traversed the whole land on his campaign in Syria and Mesopotamia; representations of Canaanites, and of the Cheta, identified by most Egyptologists with the Hittites, are common on monuments of the 18th and 19th Dynasties, and give a strong impression of their civilization, riches, and especially of their knowledge of the arts of war. In this passage, the more general designations come first—Canaanites probably includes all the races; the Hittites, who had great numbers of chariots (892 were taken from them by Tothmosis III. in one battle), occupied the plains; the Amorites were chiefly mountaineers, and, in Egyptian inscriptions, gave their name to the whole country; the name Perizzites probably denotes the dwellers in scattered villages, the half-nomad population; the Hivites, a comparatively unwarlike but influential people, held 4 cities in Palestine proper, but their main body dwelt in the north-western district, from Hermon to Hamath (see Josh. xi. 3, and Judg. iii. 3); the Jebusites at that time appear to have occupied Jerusalem and the adjoining district. Soon after their expulsion by Joshua, they seem to have recovered possession of part of Jerusalem, probably Mount Zion, and to have retained it until the time of David.

- 11 the children of Israel out of Egypt. ¶ And Moses said unto God, "Who *am* I, that I should go unto Pharaoh, and that I should bring
12 forth the children of Israel out of Egypt? And he said, "Certainly I will be with thee; and this *shall* be a token unto thee, that I have sent thee: When thou hast brought forth the people out
13 of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what
14 shall I say unto them? ¶ And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of
15 Israel, "I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my
16 name for ever, and this *is* my memorial unto all generations. Go, and "gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^bI have surely visited you,
17 and *seen* that which is done to you in Egypt: and I have said, 'I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing
18 with milk and honey. And ^dthey shall hearken to thy voice: and ^ethou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'The LORD God of the Hebrews hath ^fmet with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt

^a ch. 6. 12.
1 Sam. 18.
18.
Isai. 6. 5, 8.
^z Jer. 1. 6.
^z Gen. 31. 3.
Josh. 1. 5.
Rom. 3. 18.

^v ch. 6. 3.
John 8. 59.
2 Cor. 1. 20.
Heb. 13. 8.
Rev. 1. 4.
^z Ps. 135. 13.
Hos. 12. 5.
^a ch. 4. 29.

^b ch. 2. 25.
Luke 1. 68.
^c Gen. 15.
14, 16.
ver. 8.

^d ch. 4. 31.
^e ch. 5. 1, 3.

^f Num. 23.
3, 4, 15, 16.

11. *Who am I?* These words indicate humility (cp. Num. xii. 3), not fear. He feared failure owing to incompetency, especially in the power of expression.

12. *a token unto thee?* Or the sign. The word means a declaration or promise of God, which rests absolutely on His word, and demands faith. The promise that God would have the people serve Him in that place was an assurance, if fully believed, that all intervening obstacles would be removed by His power.

13. *What is his name?* The meaning of this question is evidently: "By which name shall I tell them the promise is confirmed?" Each name of the Deity represented some aspect or manifestation of His attributes (cp. Intro. to Genesis, p. 8). What Moses needed was not a new name, but direction to use that name which would bear in itself a pledge of accomplishment. Moses was familiar with the Egyptian habit of choosing from the names of the gods that which bore specially upon the wants and circumstances of their worshippers, and this may have suggested the question which would be the first his own people would expect him to answer.

14. *I am that I am.* That is, "I am what I am." The words express absolute, and therefore unchanging and eternal Being. The name, which Moses was thus commissioned to use, was at once new and old; old

in its connection with previous revelations; new in its full interpretation, and in its bearing upon the covenant of which Moses was the destined mediator.

15. *The LORD God, &c.* Better, **Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob.** It corresponds exactly to the preceding verse, the words *I am* and **Jehovah** being equivalent. This name met all the requirements of Moses, involving a twofold pledge of accomplishment; the pledges of ancient benefits and of a new manifestation.

name...memorial. The name signifies that by which God makes himself known, the memorial that by which His people worship Him.

18. *three days' journey.* i.e. A journey which would occupy three days in going and returning. This was a demand quite in accordance with Egyptian customs. The refusal of Pharaoh and the subsequent proceedings were revealed to Moses at once; but it is important to observe that the first request which Pharaoh rejected could have been granted without any damage to Egypt, or any risk of the Israelites passing the strongly fortified frontier.

19. *no, not.* See the marginal rendering. Others explain it to mean, Pharaoh will not let the people go even when severely smitten.

- ^a ch. 5. 2.
^b 7. 4.
^c ch. 6. 6.
^d 7. 5.
^e 9. 15.
^f ch. 7. to
 ch. 13.
 Deut. 6. 22.
 Nch. 9. 10.
 Ps. 135. 9.
 Jer. 32. 20.
 Acts 7. 36.
^g ch. 12. 31.
^h ch. 11. 3.
 Gen. 3. 21.
 & roff.
ⁱ ch. 11. 2.
 & 12. 35.
^j Job 27. 17.
 Prov. 13. 22.
 Ezek. 39. 10.
^k ver. 17, 20.
- 20 ^awill not let you go, ^bno, not by a mighty hand. And I will
^cstretch out my hand, and smite Egypt with ^dall my wonders
 which I will do in the midst thereof: and ^eafter that he will let
 21 you go. And I ^fwill give this people favour in the sight of the
 Egyptians: and it shall come to pass, that, when ye go, ye shall
 22 not go empty: ^gbut every woman shall borrow of her neigh-
 bour, and of her that sojourneth in her house, jewels of silver,
 and jewels of gold, and raiment: and ye shall put ^hthem upon
 your sons, and upon your daughters; and ⁱye shall spoil ^jthe
 Egyptians.
- CHAP. 4. AND** Moses answered and said, But, behold, they will
 not believe me, nor hearken unto my voice: for they will say,
 2 The LORD hath not appeared unto thee. And the LORD said
 unto him, What is that in thine hand? And he said, ^kA rod.
 3 And he said, Cast it on the ground. And he cast it on the
 ground, and it became a serpent; and Moses fled from before it.
 4 And the LORD said unto Moses, Put forth thine hand, and take
 it by the tail. And he put forth his hand, and caught it, and it
 5 became a rod in his hand: that they may ^lbelieve that ^mthe
 LORD God of their fathers, the God of Abraham, the God of
 6 Isaac, and the God of Jacob, hath appeared unto thee. ¶ And
 the LORD said furthermore unto him, Put now thine hand into
 thy bosom. And he put his hand into his bosom: and when he
 7 took it out, behold, his hand ⁿwas leprous ^oas snow. And he
 said, Put thine hand into thy bosom again. And he put his
 hand into his bosom again; and plucked it out of his bosom,
 8 and, behold, ^pit was turned again as his ^qother flesh. And it
 shall come to pass, if they will not believe thee, neither hearken
 to the voice of the first sign, that they will believe the voice of
- ^r ch. 19. 9.
^s ch. 3. 15.
- ^t Num. 12.
 10.
 2 Kin. 5. 27.
- ^u Dent. 32.
 39.
 2 Kin. 5. 14.
 Matt. 8. 3.

¹ Or, but by strong hand.

² Or, Egypt:

22. shall borrow] shall ask. The Egyptians had made the people serve "with rigour," and the Israelites when about to leave the country for ever were to ask or claim the jewels as a just, though very inadequate, remuneration for services which had made "their lives bitter." The Egyptians would doubtless have refused had not their feelings towards Moses (see xi. 3) and the people been changed, under God's influence, by calamities in which they recognized a divine interposition, which also they rightly attributed to the obstinacy of their own king (see x. 7). The Hebrew women were to make the demand, and were to make it of women, who would of course be specially moved to compliance by the loss of their children, the fear of a recurrence of calamity, perhaps also by a sense of the fitness of the request in connection with a religious festival.

jewels] Chiefly trinkets. These ornaments were actually applied to the purpose for which they were probably demanded, being employed in making the vessels of the sanctuary (cp. xxxv. 22).

sojourneth in her house] This indicates a degree of friendly and neighbourly intercourse, in accordance with several indirect notices, and was a natural result of long and peaceable sojourn in the district. The

Egyptians did not all necessarily share the feelings of their new king.

IV. With this chapter begins the series of miracles which resulted in the deliverance of Israel. The first miracle was wrought to remove the first obstacle, viz. the reluctance of Moses, conscious of his own weakness, and of the enormous power with which he would have to contend.

2. a rod] The word seems to denote the long staff which on Egyptian monuments is borne by men in positions of authority. It was usually made of acacia wood.

3. a serpent] This miracle had a meaning which Moses could not mistake. The serpent was probably the basilisk or Uraeus, the Cobra. This was the symbol of royal and divine power on the diadem of every Pharaoh. The conversion of the rod was not merely a portent, it was a sign, at once a pledge and representation of victory over the king and gods of Egypt.

6. leprous] The instantaneous production and cure of the most malignant and subtle disease known to the Israelites was a sign of their danger if they resisted the command, and of their deliverance if they obeyed it. The infliction and cure were always regarded as special proofs of a divine intervention.

- 9 the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. ¶ And Moses said unto the LORD, O my Lord, I am not ²eloquent, neither ³heretofore, nor since thou hast spoken unto thy servant: but ⁴I am slow of speech, and of a slow tongue. And the LORD said unto him, ⁵Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, ⁶send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, ⁷he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And ⁸thou shalt speak unto him, and ⁹put words in his mouth: and I will be with thy mouth, and with his mouth, and ¹⁰will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and ¹¹thou shalt be to him instead of God. And thou shalt take ¹²this rod in thine hand, wherewith thou shalt do signs. ¶ And Moses went and returned to ¹³Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. ¶ And the LORD said unto Moses in Midian, Go, return into Egypt: for ¹⁴all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of

f ch. 7. 19.

g ch. 6. 12.

Jer. 1. 6.

h Ps. 91. 9.

i Isai. 50. 4.

Jer. 1. 9.

Matt. 10. 19.

k See Jonah

1. 3.

l ver. 27.

1 Sam. 10.

2, 3, 5.

m ch. 7. 1.

n Num. 22.

38.

Deut. 18. 18.

Isai. 51. 16.

Jer. 1. 9.

o Deut. 5. 31.

p ch. 7. 1.

q 18. 19.

r ver. 2.

s ch. 2. 15.

Matt. 2. 20.

¹ Heb. shall be and shall be.

² Heb. a man of words.

⁴ Or, shouldst.

³ Heb. since yesterday, nor since the third day.

⁵ Heb. Jethro.

10. *eloquent*] See margin. The double expression "slow of speech (Ezek. iii. 5 marg.) and of a slow tongue" seems to imply a difficulty both in finding words and in giving them utterance, a very natural result of so long a period of a shepherd's life, passed in a foreign land.

since thou hast spoken] This expression seems to imply that some short time had intervened between this address and the first communication of the divine purpose to Moses.

12. Compare with this our Lord's promise to His Apostles; Matt. x. 19; Mark xiii. 11.

13. *And he said*] The reluctance of Moses is in accordance with the inner law of man's spiritual development, and specially with his own character; but under the circumstances it indicated a weakness of faith.

14. *anger*] The words of Moses (v. 13) indicated more than a consciousness of infirmity; somewhat of vehemence and stubbornness.

Aaron] This is the first mention of Aaron. The words "he can speak well," probably imply that Aaron had both the power and

will to speak. Aaron is here called "the Levite," with reference, it may be, to the future consecration of this tribe.

he cometh forth] i.e. is on the eve of setting forth. Not that Aaron was already on the way, but that he had the intention of going to his brother, probably because the enemies of Moses were now dead. See v. 19.

15. *thou shalt speak*] Moses thus retains his position as "mediator;" the word comes to him first, he transmits it to his brother.

16. *instead of a mouth*] We may bear in mind Aaron's unbroken habit of speaking Hebrew and his probable familiarity with Egyptian.

instead of God] The word "God" is used of persons who represent the Deity, as kings or judges, and it is understood in this sense here: "Thou shalt be to him a master."

20. *an ass*] Lit. "the ass," which according to Hebrew idiom means that he set them upon asses. This is the first notice of other sons besides Gershom.

the rod of God] The staff of Moses was consecrated by the miracle (v. 2) and became "the rod of God."

* ch. 17. 9.
 Num. 20. 8.
 † ch. 3. 20.
 ‡ ch. 7.
 13, &c.
 Deut. 2. 30.
 Josh. 11. 20.
 Isai. 63. 17.
 John 12. 40.
 Rom. 9. 18.
 * Hos. 11. 1.
 Rom. 9. 4.
 2 Cor. 6. 18.
 † Jer. 31. 9.
 Jan. 1. 18.
 * ch. 11. 5.
 & 12. 20.
 † Num. 22.
 22.
 † Gen. 17. 14.
 * Josh. 5. 2, 2.
 † ver. 14.
 † ch. 3. 1.
 † ver. 15, 16.
 † ver. 8, 9.
 † ch. 3. 16.
 † ver. 16.
 † ch. 3. 18.
 ver. 8, 9.
 † ch. 3. 16.
 † ch. 2. 25.
 & 3. 7.
 † Gen. 24.
 26.
 ch. 12. 27.
 1 Chr. 29. 20.

21 Egypt: and Moses took *the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those 'wonders before Pharaoh, which I have put in thine hand: but *I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, 22 Thus saith the LORD, *Israel is my son, *even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, *I will slay thy son, even thy 23 firstborn. ¶ And it came to pass by the way in the inn, that the LORD *met him, and sought to *kill him. Then Zipporah took 24 a sharp *stone, and cut off the foreskin of her son, and *cast it at his feet, and said, Surely a bloody husband art thou to me. 25 So he let him go: then she said, A bloody husband thou art, 26 because of the circumcision. ¶ And the LORD said to Aaron, Go into the wilderness *to meet Moses. And he went, and met him 27 in *the mount of God, and kissed him. And Moses *told Aaron all the words of the LORD who had sent him, and all the *signs 28 which he had commanded him. ¶ And Moses and Aaron *went and gathered together all the elders of the children of Israel: 29 and Aaron spake all the words which the LORD had spoken unto 30 Moses, and did the signs in the sight of the people. And the people *believed: and when they heard that the LORD had 31 visited the children of Israel, and that he *had looked upon their affliction, then *they bowed their heads and worshipped.

CHAP. 5. AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go,

¹ Or, *knife*.

² Heb. *made it touch*.

21. *I will harden*] Calamities which do not subdue the heart harden it. In the case of Pharaoh the hardening was at once a righteous judgment, and a natural result of a long series of oppressions and cruelties.

22. *my firstborn*] The expression would be perfectly intelligible to Pharaoh, whose official designation was "son of Ra." In numberless inscriptions the Pharaohs are styled "own sons" or "beloved sons" of the deity. It is here applied for the first time to Israel; and as we learn from r. 23, emphatically in antithesis to Pharaoh's own firstborn.

24. *in the inn*] Or "resting place." See Gen. xlii. 27 note.

met him, and sought to kill him] Moses was attacked by a sudden and dangerous illness, which he knew was inflicted by God. The word "sought to kill" implies that the sickness, whatever might be its nature, was one which threatened death had it not been averted by a timely act. Zipporah believed that the illness of Moses was due to his having neglected the duty of an Israelite, and to his not having circumcised his son; the delay was probably owing to her own not unnatural repugnance to a rite, which though practised by the Egyptians, was not adopted generally in the East, even by the descendants of Abraham and Keturah. Moses appears to have been utterly prostrate and unable to perform the rite himself.

25. *sharp stone*] Not "knife," as in the

margin. Zipporah used a piece of flint, in accordance with the usage of the patriarchs. The Egyptians never used bronze or steel in the preparation of mummies because stone was regarded as a purer and more sacred material than metal.

cast it at his feet] Showing at once her abhorrence of the rite, and her feeling that by it she had saved her husband's life.

a bloody husband] Lit. "A husband of blood," or "bloods." The meaning is, the marriage bond between us is now sealed by blood. By performing the rite Zipporah had recovered her husband; his life was purchased for her by the blood of her child.

26. *So he let him go*] i.e. God withdrew His visitation from Moses.

Moses sent Zipporah and her children back to Jethro before he went to Egypt, xviii. 2. The journey would have been delayed had he waited for the healing of the child.

29. *all the elders*] The Israelites retained their own national organization; their affairs were administered by their own elders, who called a public assembly (r. 31) to hear the message brought by Moses and Aaron.

V. 1. *Pharaoh*] This king, probably Tothmosis II., the great grandson of Aahmes (i. 8), the original persecutor of the Israelites, must have been resident at this time in a city, probably Tanis (ii. 5), of Lower Egypt, situate on the Nile.

the LORD God] Jehovah God of Israel

2 that they may hold ^aa feast unto me in the wilderness. And ^ach. 10. 9.
 Pharaoh said, ^bWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, ^b2 Kin. 18.
 neither will I let 35.
 3 Israel go. And they said, ^cThe God of the Hebrews hath met Job 21. 15.
 with us: let us go, we pray thee, three days' journey into the ^dch. 3. 19.
 desert, and sacrifice unto the LORD our God; lest he fall upon
 4 us with pestilence, or with the sword. And the king of Egypt
 said unto them, Wherefore do ye, Moses and Aaron, let the
 5 people from their works? get you unto your ^ech. 1. 11.
 'burdens. And ^fch. 1. 7, 9.
 Pharaoh said, Behold, the people of the land now ^gch. 3. 7.
 are ^hmany,
 6 and ye make them rest from their burdens. ¶ And Pharaoh
 commanded the same day the ⁱtaskmasters of the people, and
 7 their officers, saying, Ye shall no more give the people straw to
 make brick, as heretofore: let them go and gather straw for
 8 themselves. And the tale of the bricks, which they did make
 heretofore, ye shall lay upon them; ye shall not diminish *ought*
 thereof: for they *be* idle; therefore they cry, saying, Let us go
 9 and sacrifice to our God. ^jLet there more work be laid upon the
 men, that they may labour therein; and let them not regard
 10 vain words. ¶ And the taskmasters of the people went out, and
 their officers, and they spake to the people, saying, Thus saith
 11 Pharaoh, I will not give you straw. Go ye, get you straw
 where ye can find it: yet not ought of your work shall be
 12 diminished. So the people were scattered abroad throughout
 13 all the land of Egypt to gather stubble instead of straw. And
 the taskmasters hastened *them*, saying, Fulfil your works, ^k*your*
 14 daily tasks, as when there was straw. And the officers of the
 children of Israel, which Pharaoh's taskmasters had set over
 them, were beaten, *and* demanded, Wherefore have ye not ful-
 filled your task in making brick both yesterday and to day, as
 15 heretofore? ¶ Then the officers of the children of Israel came
 and cried unto Pharaoh, saying, Wherefore dealest thou thus
 16 with thy servants? There is no straw given unto thy servants,
 and they say to us, Make brick: and, behold, thy servants *are*
 17 beaten; but the fault *is* in thine own people. But he said, Ye

¹ Heb. *Let the work be heavy upon the men.*

² Heb. *a matter of a day in his day.*

demand the services of His people. The demand, according to the general views of the heathens, was just and natural; the Israelites could not offer the necessary sacrifices in the presence of Egyptians.

2. *I know not the LORD*] Either Pharaoh had not heard of Jehovah, or he did not recognize Him as a God.

3. *three days' journey*] See iii. 18 note. *with pestilence, or with the sword*] This shews that the plague was well known to the ancient Egyptians. The reference to the sword is equally natural, since the Israelites occupied the eastern district, which was frequently disturbed by the neighbouring Shasous.

4. *let*] *i.e.* hinder.

6. *their officers*] Or scribes. Hebrews able to keep accounts in writing, appointed by the Egyptian superintendents, and responsible to them for the work; see r. 14. Subordinate officers are frequently represented on

Egyptian monuments, giving in written accounts to their immediate superiors.

7. Some of the most ancient buildings in Egypt were constructed of bricks not burned, but dried in the sun; they were made of clay, or more commonly of mud, mixed with straw chopped into small pieces. An immense quantity of straw must have been wanted for the works on which the Israelites were engaged, and their labours must have been more than doubled by this requisition.

12. *stubble instead of straw*] Rather, for the straw: *i.e.* to be prepared as straw. This marks the season of the year, viz. early spring, after the barley or wheat harvest, towards the end of April. Their suffering must have been severe: at that season the pestilential sand-wind blows over Egypt some 50 days, hence its name Chamsin. (cp. Gen. xli. 6 note).

17. *Ye are idle*] The old Egyptian lan-

are idle, *ye are idle*: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see *that they were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task. ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have made our savour ¹to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? Why *is* it *that* thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; ²neither hast thou delivered thy people at all.

CHAP. 6. THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand shall he let them go, and with a strong hand ^bshall he drive them out of his land. ¶ And God spake unto Moses, and said unto him, I am ³the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of ^cGod Almighty, but by my name ^dJEHOVAH was I not known to them. ^eAnd I have also established my covenant with them, ^fto give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And ^gI have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, ^hI am the LORD, and ⁱI will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^kredeem you with a stretched out arm, and with great judgments: and I will ^ltake you to me for a people, and ^mI will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out ⁿfrom under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did ^oswear to give it to Abraham, to Isaac, and to Jacob; and I will give it you

^a ch. 3. 19.
^b ch. 11. 1.
& 12. 31, 33, 39.

^c Gen. 17. 1.
& reff.

^d ch. 3. 14.
Ps. 68. 4.

& 83. 18.
John 8. 58.

Rev. 1. 4.
^e Gen. 15. 18.

& 17. 4.
^f Gen. 17. 8.

& 28. 4.
^g ch. 2. 24.

^h ver. 2, 8.
ⁱ ch. 3. 17.

Deut. 26. 8.
Ps. 81. 6.

^k ch. 15. 13.
Deut. 7. 8.

1 Chr. 17. 21.
Neh. 1. 10.

^l Deut. 4. 20.
& 14. 2.

& 28. 18.
2 Sam. 7. 24.

^m ch. 20. 45.
Deut. 29. 13.

Rev. 21. 7.
ⁿ ch. 5. 4, 5.

Ps. 81. 6.
^o Gen. 15. 18.

& reff.

¹ Heb. *to stink*, Gen. 31. 30. 1 Sam. 13. 4. & 27. 12. 2 Sam. 10. 6. 1 Chr. 10. 6.

² Heb. *delivering thou hast not delivered*.
³ Or, *Jehovah*.

⁴ Heb. *lift up my hand*. See Gen. 14. 22. Deut. 32. 40.

guage abounds in epithets which show contempt for idleness. The charge was equally offensive and ingenious; one which would be readily believed by Egyptians who knew how much public and private labours were impeded by festivals and other religious ceremonies. Among the great sins which, according to Egyptian belief, involved condemnation in the final judgment, idleness is twice mentioned.

23. The earnestness of this remonstrance, and even its approach to irreverence, are quite in keeping with other notices of Moses' naturally impetuous character. See iii. 13.

VI. 2, 3. There appears to have been an interval of some months between the preceding events and this renewal of the promise to Moses. The oppression in the mean time was not merely driving the people to desperation, but preparing them

by severe labour, varied by hasty wanderings in search of stubble, for the exertions and privations of the wilderness. Hence the formal and solemn character of the announcements in the whole chapter.

2. *I am the LORD*, &c.] The meaning seems to be this:—"I am Jehovah, and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but as to my name Jehovah, I was not made known to them." In other words, the full import of that name was not disclosed to them. See iii. 14.

3. *God Almighty*] Rather, "El Shaddai," it is better to keep this as a proper name.

6. *with a stretched out arm*] The figure is common and quite intelligible; it may have struck Moses and the people the more forcibly since they were familiar with the hieroglyphic which represents might by two outstretched arms.

- 9 for an heritage: I *am* the LORD. And Moses spake so unto the children of Israel: ^p but they hearkened not unto Moses for ^p ch. 5. 21.
- 10 'anguish of spirit, and for cruel bondage. ¶ And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have ^q not hearkened unto me; how then shall Pharaoh hear ^q ver. 9.
- 13 me, ^r who *am* of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the ^r ver. 30.
ch. 4. 10.
Jer. 1. 6.
- 14 children of Israel out of the land of Egypt. ¶ These *be* the heads of their fathers' houses: ^s Gen. 46. 9.
1 Chr. 5. 3.
Gen. 46. 10.
1 Chr. 4. 24.
Gen. 46. 11.
Num. 3. 17.
1 Chr. 6. 1, 16.
- 15 *be* the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.
- 16 ¶ And these *are* the names of "the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years ^t 1 Chr. 6. 17.
Num. 26. 57.
- 17 of the life of Levi *were* an hundred thirty and seven years. ^u The sons of Gershon; Libni, and Shimi, according to their families.
- 18 And ^v the sons of Kohath; Amram, and Izhar, and Hobron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. And ^w the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their ^x 1 Chr. 6. 2, 18.
^y 1 Chr. 6. 19. & 23. 21.
^z ch. 2. 1, 2.
^a Num. 16. 1.
1 Chr. 6. 37, 38.
^c Lev. 10. 4.
Num. 3. 30.
^d Ruth 4. 19, 20.
1 Chr. 2. 10.
Matt. 1. 4.
^e Lev. 10. 1.
Num. 3. 2.
1 Chr. 6. 3.
- 20 generations. And ^a Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years. And ^b the sons of Izhar; Korah, and Nepheg, and Zithri.
- 22 And ^c the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.
- 23 And Aaron took him Elisheba, daughter of ^d Amminadab, sister of Naashon, to wife; and she bare him ^e Nadab, and Abihu,

¹ Heb. *shortness, or, straitness.*

9. *they hearkened not*] The contrast between the reception of this communication and that recorded in iv. 31 is accounted for by the change of circumstances. On the former occasion the people were comparatively at ease, accustomed to their lot, sufficiently afflicted to long for deliverance, and sufficiently free in spirit to hope for it.

for anguish] See the margin; out of breath, as it were, after their cruel disappointment, they were quite absorbed by their misery, unable and unwilling to attend to any fresh communication.

11. *go out of his land*] Moses is now bidden to demand not a permission for a three days' journey (iii. 18 note), which might be within the boundaries of Egypt, but for departure from the land.

12. *uncircumcised lips*] An uncircumcised ear is one that does not hear clearly; an uncircumcised heart one slow to receive and understand warnings; uncircumcised lips, such as cannot speak fluently. The recurrence of the hesitation of Moses is natural; great as was the former trial this was far more severe; yet his words as ever imply fear of failure, not of personal danger (see iii. 11).

13. *unto Moses and unto Aaron*] The final and formal charge to the two brothers is given, as might be expected, before the plagues are denounced. With this verse begins a new section of the history.

14. *These be the heads*] We have in the following verses, not a complete genealogy, but a summary account of the family of the two brothers. Moses records for the satisfaction of Hebrew readers, to whom genealogical questions were always interesting, the descent and position of the designated leaders of the nation. See *vr.* 26, 27.

20. *Amram*] This can scarcely be the same person who is mentioned in *v.* 18; but his descendant and representative in the generation immediately preceding that of Moses. The intervening links are omitted, as is the rule where they are not needed for some special purpose, and do not bear upon the history.

Jochebed] The name means "the glory of Jehovah," one clear instance of the use of the sacred name before the Exodus.

father's sister] This was within the prohibited degrees after the Law was given (Lev. xviii. 12) but not previously.

^j Num. 26.
11.

^u Num. 25.
7, 11.
^j Josh. 21. 33.
^k ver. 13.

ⁱ ch. 12. 17.
Num. 33. 1.
^k ch. 5. 1, 3.
& 7. 10.
ⁱ ch. 32. 7.
& 33. 1.

ⁱ Ps. 77. 20.
^u ver. 2.

^u ver. 11.
ch. 7. 2.

^o ver. 12.
ch. 4. 10.

^a ch. 4. 16.
Jer. 1. 10.

^b ch. 4. 16.
^c ch. 4. 15.

^d ch. 4. 21.
^c ch. 11. 9.

^f ch. 4. 7.
^u ch. 10. 1.

^u ch. 11. 9.
^k ch. 6. 6.

ⁱ ver. 17.
ch. 8. 22.

^u ch. 4. 18.
ⁱ Ps. 9. 16.

^k ch. 3. 20.
ⁱ ver. 2.

^u Deut. 23.
5. & 34. 7.

Acts 7. 23,
30.

^u Isai. 7. 11.
John 2. 18.

& 6. 30.
^o ch. 4. 2, 17.

24 Eleazar, and Ithamar. And the ^ssons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Kor-

25 hites. And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and ^oshe bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 ¶ These *are* that Aaron and Moses, ^kto whom the LORD said, Bring out the children of Israel from the land of Egypt according to

27 their ⁱarmies. These *are* they which ^kspake to Pharaoh king of Egypt, ⁱto bring out the children of Israel from Egypt: these

28 *are* that Moses and Aaron. ¶ And it came to pass on the day 29 when the LORD spake unto Moses in the land of Egypt, that the LORD spake unto Moses, saying, ^mI *am* the LORD, ^u"speak thou

30 unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the LORD, Behold, ^oI *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. 7. AND the LORD said unto Moses, See, I have made thee ^aa god to Pharaoh: And Aaron thy brother shall be ^bthy prophet.

2 Thou ^cshalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of

3 Israel out of his land. And ^dI will harden Pharaoh's heart, and ^emultiply my ^ssigns and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, ^othat I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt ^kby great judg-

5 ments. And the Egyptians ⁱshall know that I *am* the LORD, when I ^kstretch forth mine hand upon Egypt, and bring out the 6 children of Israel from among them. And Moses and Aaron

7 ⁱdid as the LORD commanded them, so did they. And Moses *was* ^mfourscore years old, and Aaron fourscore and three years old.

8 when they spake unto Pharaoh. ¶ And the LORD spake unto 9 Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, ^u"Shew a miracle for you: then thou shalt say unto Aaron, ^o"Take thy rod, and cast it before Pharaoh, and it shall

26, 27. This emphatic repetition shews the reason for inserting the genealogy. The names of Moses and Aaron are given twice and in a different order; in the 26th verse probably to mark Aaron as the elder in the genealogy, and in the 27th to denote the leadership of Moses.

28. This and the following verses belong to the next chapter. They mark distinctly the beginning of a subdivision of the narrative.

30. See ver. 12.

VII. With this chapter begins the series of miracles wrought in Egypt. They are progressive. The first miracle is wrought to accredit the mission of the brothers; it is simply credential, and unaccompanied by any infliction. Then come signs which shew that the powers of nature are subject to the will of Jehovah, each plague being attended with grave consequences to the Egyptians, yet not inflicting severe loss or suffering; then in rapid succession come ruinous and devastating plagues, murrain, boils, hail and lightning, locusts, darkness, and lastly, the death of the firstborn. Each of the inflictions has a demonstrable connection with Egyptian customs and phenomena; each is

directly aimed at some Egyptian superstition; all are marvellous, not, for the most part, as reversing, but as developing forces inherent in nature, and directing them to a special end. The effects correspond with these characteristics; the first miracles are neglected; the following plagues first alarm, and then for a season, subdue, the king, who does not give way until his firstborn is struck. Even that blow leaves him capable of a last effort, which completes his ruin, and the deliverance of the Israelites.

1. *I have made thee a god*] Or "appointed thee." See marg. ref. Moses will stand in this peculiar relation to Pharaoh, that God will address him by a prophet, i.e. by one appointed to speak in His name. The passage is an important one as illustrating the primary and essential characteristic of a prophet, he is the declarer of God's will and purpose.

3. *wonders*] A word used only of portentous wrought to prove a divine interposition; they were the credentials of God's messengers.

9. *thy rod*] Apparently the rod before described (iv. 2), which Moses on this occasion gives to Aaron as his representative.

- 10 become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so ^{as} the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it
- 11 ^{became} a serpent. Then Pharaoh also ^{called} the wise men and ^{the} sorcerers: now the magicians of Egypt, they also ^{did} in
- 12 like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that
- 13 he hearkened not unto them; ^{as} the LORD had said. ¶ And the LORD said unto Moses, ^{Pharaoh's} heart ^{is} hardened, he refused to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^{the} rod which was
- 14 turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, ^{The} LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^{that} they may serve me in the wilderness: and, behold, hitherto thou wouldst not
- 15 hear. Thus saith the LORD, In this ^{thou} shalt know that I ^{am} the LORD: behold, I will smite with the rod that ^{is} in mine hand upon the waters which ^{are} in the river, and ^{they} shall be
- 16 turned ^{to} blood. And the fish that ^{is} in the river shall die, and the river shall stink; and the Egyptians shall ^{lothe} to drink

P ver. 9.

7 ch. 4. 3.

7 Gen. 41. 8.

7 2 Tim. 3. 8.

7 ver. 22.

ch. 8. 7, 18.

7 ch. 4. 21.

ver. 4.

7 ch. 8. 15.

7 & 10. 1, 20,

27.

7 ch. 4. 2, 3.

ver. 10.

7 ch. 3. 18.

7 ch. 3. 12,

18.

7 & 5. 1, 3.

7 ch. 5. 2,

ver. 5.

7 ch. 4. 9.

7 Rev. 16.

4, 6.

7 ver. 24.

a serpent] A word different from that in iv. 3. Here a more general term, "Tannin," is employed, which in other passages includes all sea or river monsters, and is more specially applied to the crocodile as a symbol of Egypt. It occurs in the Egyptian ritual, nearly in the same form, "Tanem," as a synonym of the monster serpent which represents the principle of antagonism to light and life.

11. Three names for the magicians of Egypt are given in this verse. The "wise men" are men who know occult arts. The "sorcerers" are they who "mutter magic formulæ," especially when driving away crocodiles, snakes, asps, &c. It was natural that Pharaoh should have sent for such persons. The "magicians" are the "bearers of sacred words," scribes and interpreters of hieroglyphic writings. Books containing magic formulæ belonged exclusively to the king; no one was permitted to consult them but the priests and wise men, who formed a council or college, and were called in by the Pharaoh on all occasions of difficulty.

The names of the two principal magicians, Jannes and Jambres, who "withstood Moses," are preserved by St. Paul, 2 Tim. iii. 8. Both names are Egyptian.

enchantments] The original expression implies a deceptive appearance, an illusion, a juggler's trick, not an actual putting forth of magic power. Pharaoh may or may not have believed in a real transformation; but in either case he would naturally consider that if the portent wrought by Aaron differed from that of the magicians, it was a difference of degree only, implying merely superiority in a common art. The miracle which followed (v. 12) was sufficient to con-

vince him had he been open to conviction. It was a miracle which shewed the truth and power of Jehovah in contrast with that of others.

13. And he hardened] Or Pharaoh's heart was hardened. See iv. 21.

15. he goeth out unto the water] The Nile was worshipped under various names and symbols; at Memphis especially, as Hapi, i.e. Apis, the sacred bull, or living representation of Osiris, of whom the river was regarded as the embodiment or manifestation. If, as is probable, the king went to offer his devotions, the miracle would have peculiar force and suitableness. It was also the season of the yearly overflowing, about the middle of June; and the daily rise of the water was accurately recorded, under the personal superintendence of the king. In early inscriptions the Nilometer is the symbol of stability and providential care.

17. turned to blood] This miracle would bear a certain resemblance to natural phenomena, and therefore be one which Pharaoh might see with amazement and dismay, yet without complete conviction. It is well known that before the rise the water of the Nile is green and unfit to drink. About the 25th of June it becomes clear, and then yellow, and gradually reddish like ochre; an effect due to the presence of microscopic cryptogams and infusoria. The supernatural character of the visitation was attested by the suddenness of the change, by its immediate connection with the words and act of Moses, and by its effects. It killed the fishes, and made the water unfit for use, neither of which results follows the annual discoloration.

18. shall lothe] The water of the Nile has

- 19 of the water of the river. ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 20 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. 21 And the magicians of Egypt did so with their enchantments: And Pharaoh's heart was hardened, neither did he hearken unto them; 22 as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.
- CHAP. 8. AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over
- f ch. 8. 5, 6, 16.
& 9. 22.
& 10. 12, 21.
& 14. 21, 26.
- v ch. 17. 5.
- A Ps. 78. 41.
& 103. 29.
- i ver. 18.
- k ver. 11.
- l ver. 3.
- a ch. 3. 12, 18.
b ch. 7. 14.
& 9. 2.
c Rev. 16. 13.
- d Ps. 105. 30.
- e ch. 7. 19.

¹ Heb. *gathering of their waters.*

² Or, *dough.*

always been regarded by the Egyptians as a blessing peculiar to their land. It is the only pure and wholesome water in their country, since the water in wells and cisterns is unwholesome, while rain water seldom falls, and fountains are extremely rare.

19. The *streams* mean the natural branches of the Nile in Lower Egypt. The word *rivers* should rather be *canals*; they were of great extent, running parallel to the Nile, and communicating with it by sluices, which were opened at the rise, and closed at the subsidence of the inundation. The word rendered *ponds* refers either to natural fountains, or more probably to cisterns or tanks found in every town and village. The *pools*, lit. "gathering of waters," were the reservoirs, always large and some of enormous extent, containing sufficient water to irrigate the country in the dry season.

in vessels of wood] The Nile water is kept in vessels and is purified for use by filtering, and by certain ingredients such as the paste of almonds.

21. *the fish, &c.*] The Egyptians subsisted to a great extent on the fish of the Nile, though salt-water fish was regarded as impure. A

mortality among the fish was a plague much dreaded.

25. *seven days*] This marks the duration of the plague. The natural discoloration of the Nile water lasts generally much longer, about 20 days.

VIII. 2. *with frogs*] Some months appear to have elapsed between this and the former plague, if the frogs made their appearance at the usual time, that is in September. The special species mentioned here is of Egyptian origin. This plague was, like the preceding, in general accordance with natural phenomena, but marvellous both for its extent and intensity, and for its direct connection with the words and acts of God's messengers. It had also apparently, like the other plagues, a direct bearing upon Egyptian superstitions. There was a female deity with a frog's head, and the frog was connected with the most ancient forms of nature-worship in Egypt.

3. *into thine house*] This appears to have been peculiar to the plague, as such. It was specially the visitation which would be felt by the scrupulously clean Egyptians.

kneadingtroughs] Not "dough," as in the margin. See xii. 34.

the rivers, and over the ponds, and cause frogs to come up upon
 6 the land of Egypt. And Aaron stretched out his hand over the
 waters of Egypt; and ⁷the frogs came up, and covered the land
 7 of Egypt. ⁸And the magicians did so with their enchantments,
 8 and brought up frogs upon the land of Egypt. ¶ Then Pharaoh
 called for Moses and Aaron, and said, ⁹Intreat the LORD, that
 he may take away the frogs from me, and from my people; and
 I will let the people go, that they may do sacrifice unto the
 9 LORD. And Moses said unto Pharaoh, ¹Glory over me: ²when
 shall I intreat for thee, and for thy servants, and for thy people,
³to destroy the frogs from thee and thy houses, *that* they may
 10 remain in the river only? And he said, ⁴To-morrow. And he
 said, *Be it* according to thy word: that thou mayest know that
 11 *there is none like unto the LORD our God.* And the frogs shall
 12 remain from thee, and from thy houses, and from thy servants,
 and from thy people; they shall remain in the river only. ¶ And
 Moses and Aaron went out from Pharaoh: and Moses ¹³cried
 unto the LORD because of the frogs which he had brought
 13 against Pharaoh. And the LORD did according to the word of
 Moses; and the frogs died out of the houses, out of the villages,
 14 and out of the fields. And they gathered them together upon
 15 heaps: and the land stank. But when Pharaoh saw that there
 was ¹⁶respite, ¹⁷he hardened his heart, and hearkened not unto
 them; as the LORD had said. ¶ And the LORD said unto Moses,
 Say unto Aaron, Stretch out thy rod, and smite the dust of the
 land, that it may become lice throughout all the land of Egypt.
 17 And they did so; for Aaron stretched out his hand with his rod,
 and smote the dust of the earth, and ¹⁸it became lice in man,
 and in beast; all the dust of the land became lice throughout
 18 all the land of Egypt. And ¹⁹the magicians did so with their
 enchantments to bring forth lice, but they ²⁰could not: so there
 19 were lice upon man, and upon beast. Then the magicians said
 unto Pharaoh, This ²¹is the finger of God: and Pharaoh's ²²heart
 was hardened, and he hearkened not unto them; as the LORD

⁷ Ps. 78. 45.
 & 105. 30.
⁸ ch. 7. 11.

⁹ ch. 9. 28.
 & 10. 17.
 Num. 21. 7.
 1 Kin. 13. 6.
 Acts 8. 24.

¹ ch. 9. 14.
 Deut. 33. 26.
 2 Sam. 7. 22.
 1 Chr. 17. 20.
 Ps. 60. 8.
 Isai. 46. 9.
 Jer. 10. 6, 7.
² ver. 30.
 ch. 9. 33.
 & 10. 18.
 & 32. 11.
 Jam. 5. 16,
 17, 18.
³ Eccles. 8.
 11.
⁴ ch. 7. 14.

¹⁸ Ps. 105. 31.
¹⁹ ch. 7. 11.
²⁰ Luke 10.
 18.
 2 Tim. 3. 8,
 9.
²¹ 1 Sam. 6.
 3, 9.
 Ps. 8. 3.
 Matt. 12. 24.
 Luke 11. 20.
²² ver. 15.

¹ Or, *Have this honour over me, &c.*

² Or, *against when.*
 Heb. *to cut off.*

⁴ Or, *against to-morrow.*

7. The magicians would seem to have been able to increase the plague, but not to remove it; hence Pharaoh's application to Moses, the first symptoms of yielding.

9. *Glory over me*] See the margin, "have honour over me," *i.e.* have the honour, or advantage over me, directing me when I shall intreat God for thee and thy servants. *when*] Or by *when*; *i.e.* for what exact time. Pharaoh's answer in *v.* 10 refers to this, *by to-morrow*. The shortness of the time would, of course, be a test of the supernatural character of the transaction.

13. *villages*] Lit. inclosures, or courtyards.

16. It is observed by Hebrew commentators that the nine plagues are divided into three groups: distinct warnings are given of the first two plagues in each group; the third in each is inflicted without any previous notice; *viz.* the third, *lice*, the sixth, *boils*, the ninth, *darkness*.

the dust of the land] The two preceding plagues fell upon the Nile. This fell on the

earth, which was worshipped in Egypt as the father of the gods. An especial sacredness was attached to the black fertile soil of the basin of the Nile, called Chemi, from which the ancient name of Egypt is supposed to be derived.

lice] The Hebrew word occurs only in connection with this plague. These insects are generally identified with mosquitos, a plague nowhere greater than in Egypt. They are most troublesome towards October, *i.e.* soon after the plague of frogs, and are dreaded not only for the pain and annoyance which they cause, but also because they are said to penetrate into the body through the nostrils and ears.

19. *the finger of God*] This expression is thoroughly Egyptian; it need not imply that the magicians recognised Jehovah as the God Who wrought the marvel. They may possibly have referred it to a god hostile to their own protectors.

- * ch. 7. 15. 20 had said. ¶ And the LORD said unto Moses, *Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, 'Let my
 * ver. 1. 21 people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send ¹swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of
 22 swarms of *flies*, and also the ground whereon they *are*. And
 " ch. 9. 4, 6, 26. "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.
 & 10. 23. 23 And I will put ²a division between my people and thy people:
 & 11. 6, 7. 24 ³to-morrow shall this sign be. And the LORD did so; and
 & 12. 13. ⁴there came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was ⁴corrupted by reason of the swarm of *flies*.
 * Ps. 78. 45. 25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye,
 & 105. 31. 26 sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice ⁵the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they
 " Gen. 43. 27 not stone us? We will go ⁶three days' journey into the wilderness, and sacrifice to the LORD our God, as ⁶he shall command
 & 32. 28 us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very
 & 46. 34. 29 far away: ⁶intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh ⁶deal deceitfully any more in not letting the people go to sacrifice to the LORD.
 Deut. 7. 25, 26. 30 ¶ And Moses went out from Pharaoh, and ⁶intreated the LORD.
 & 12. 31. 31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants,
 * ch. 3. 18.
 " ch. 3. 12.
 b ver. 8.
 ch. 9. 28.
 1 Kin. 13. 6.
 c ver. 15.
 d ver. 12.

¹ Or, a mixture of noisome beasts, &c.

² Heb. a redemption.
³ Or, by to-morrow.

⁴ Or, destroyed.

20. *cometh forth to the water*] See vii. 15 note. It is not improbable that on this occasion Pharaoh went to the Nile with a procession in order to open the solemn festival, which was held 120 days after the first rise, at the end of October or early in November. At that time the inundation is abating and the first traces of vegetation are seen on the deposit of fresh soil.

The plague now announced may be regarded as connected with the atmosphere, also an object of worship.

21. *swarms of flies*] Generally supposed to be the dog-fly, which at certain seasons is described as a far worse plague than mosquitos. Others however adopt the opinion that the insects were a species of beetle, which was revered by the Egyptians as a symbol of life, of reproductive or creative power. The sun-god, as creator, bore the name Chepera, and is represented in the form, or with the head, of a beetle.

22. *I will sever, &c.*] This severance constituted a specific difference between this and the preceding plagues. Pharaoh could

not of course attribute the exemption of Goshen from a scourge, which fell on the valley of the Nile, to an Egyptian deity, certainly not to Chepera (see the last note), a special object of worship in Lower Egypt.

25. *to your God*] Pharaoh now admits the existence and power of the God Whom he had professed not to know; but, as Moses is careful to record, he recognises Him only as the national Deity of the Israelites.

in the land] i.e. in Egypt, not beyond the frontier.

26. *the abomination*] i.e. an animal which the Egyptians held it sacrilegious to slay. The ox, bull, or cow, is meant. The cow was never sacrificed in Egypt, being sacred to Isis, and from a very early age the ox was worshipped throughout Egypt, and more especially at Heliopolis and Memphis under various designations, Apis, Mnevis, Amen-Ehe, as the symbol or manifestation of their greatest deities, Osiris, Atum, Ptah, and Isis.

27. *three days' journey*] See iii. 18 note.

32 and from his people; there remained not one. And Pharaoh ^chardened his heart at this time also, neither would he let the people go.

CHAP. 9. THEN the LORD said unto Moses, ^a"Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my 2 people go, that they may serve me. For if thou ^brefuse to let 3 *them* go, and wilt hold them still, Behold, the ^c'hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the 4 sheep: *there shall be* a very grievous murrain. And ^dthe LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. 5 And the LORD appointed a set time, saying, To morrow the 6 LORD shall do this thing in the land. And the LORD did that thing on the morrow, and ^e'all the cattle of Egypt died: but of 7 the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And ^f'the heart of Pharaoh was hardened, and he did not 8 let the people go. ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be ^g'a boil breaking forth *with* blains upon man, and upon 10 beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^h'a boil breaking forth *with* 11 blains upon man, and upon beast. And the ⁱ'magicians could not stand before Moses because of the boils; for the boil was 12 upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not 13 unto them; ^k'as the LORD had spoken unto Moses. ¶ And the LORD said unto Moses, ^l'Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of 14 the Hebrews, Let my people go, that they may serve me. For I

^c ver. 15.
ch. 4. 21.

^a ch. 8. 1.

^b ch. 8. 2.

^c ch. 7. 4.

^d ch. 8. 22.

^e Ps. 78. 50.

^f ch. 7. 14.
& 8. 32.

^g Rev. 16. 2.

^h Dent. 28.
27.

ⁱ ch. 8. 18,

19.
² Tim. 3. 9.

^k ch. 4. 21.

^l ch. 8. 20.

IX. 3. *a very grievous murrain*] Or "pestilence;" but the word murrain, *i.e.* a great mortality, exactly expresses the meaning. This terrible visitation struck far more severely than the preceding, which had caused distress and suffering; it attacked the resources of the nation.

the camels] These animals are only twice mentioned, here and Gen. xii. 16, in connection with Egypt. Though camels are never represented on the monuments, they were known to the Egyptians, and were probably used on the frontier.

6. *all the cattle*] *i.e.* which were left in the field; cp. *rv.* 19—21.

7. *was hardened*] See *iv.* 21. Pharaoh probably attributed the exemption of the Israelites to natural causes. They were a pastoral race, well acquainted with all that appertained to the care of cattle; and dwelling in a healthy district probably far more than the rest of Lower Egypt.

8. This marks a distinct advance and change in the character of the visitations. Hitherto the Egyptians had not been attacked directly in their persons. It is

the second plague which was not preceded by a demand and warning, probably on account of the peculiar hardness shewn by Pharaoh in reference to the murrain.

ashes of the furnace] The act was evidently symbolical: the ashes were to be sprinkled towards heaven, challenging, so to speak, the Egyptian deities. There may possibly be a reference to an Egyptian custom of scattering to the winds ashes of victims offered to Typhon.

9. *a boil*] Means probably a burning tumour or carbuncle breaking out in pustulous ulcers. The miracle consisting in the severity of the plague and its direct connection with the act of Moses.

11. This verse seems to imply that the magicians now formally gave way and confessed their defeat.

13—34. With the plague of hail begins the last series of plagues, which differ from the former both in their severity and their effects. Each produced a temporary, but real, change in Pharaoh's feelings.

14. *all my plagues*] This applies to all the plagues which follow; the effect of each was

^m ch. 8, 10.

ⁿ ch. 3, 20.

^o Rom. 9, 17.

See ch. 14.

17.

Prov. 16, 4.

1 Pet. 2, 9.

^p Rev. 16,

21.

^q Josh. 10,

11.

Ps. 18, 13.

& 78, 47.

& 105, 32.

& 148, 8.

Isai. 30, 30.

Ezek. 38, 22.

Rev. 8, 7.

^r Ps. 105, 33.

^s ch. 8, 22.

& 9, 4, 6, &

10, 23, & 11,

7 & 12, 13.

Isai. 32, 18,

19.

^t ch. 10, 16.

^u 2 Chr. 12,

6.

Ps. 129, 4.

& 145, 17.

Lam. 1, 18.

Dan. 9, 14.

^v ch. 8, 8, 23,

& 10, 17.

Acts 8, 24.

^w 1 Kin. 8,

22, 33.

Ps. 143, 6.

Isai. 1, 15.

will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^mthat thou mayest know that *there is none like me in all the earth.* For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for ⁿthis cause have I raised thee up, for to show ^oin thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; ^pfor upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that ^qregarded not the word of the LORD left his servants and his cattle in the field. ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^rhail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and ^sthe LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that ^twas in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. ^uOnly in the land of Goshen, where the children of Israel ^vwere, was there no hail. ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, ^wI have sinned this time: ^xthe LORD is righteous, and I and my people are wicked. ^yIntreat the LORD (for it is enough) that there be no ^zmore mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will ^aspread abroad my hands unto the LORD; and

¹ Heb. made thee stand.

² Heb. set not his heart unto, ch. 7, 23.

³ Heb. voices of God, Ps. 29, 3, 4.

foreseen and foretold. The words "at this time" point to a rapid and continuous succession of blows. The plagues which precede appear to have been spread over a considerable time; the first message of Moses was delivered after the early harvest of the year before, when the Israelites could gather stubble, i.e. in May and April: the second mission, when the plagues began, was probably towards the end of June, and they went on at intervals until the winter; this plague was in February; see v. 31.

15. *For now, &c.*] Better, For now indeed, had I stretched forth my hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. The next verse gives the reason why God had not thus inflicted a summary punishment once for all.

16. *have I raised thee up*] See the margin. God kept Pharaoh "standing", i.e. permitted him to live and hold out until His own purpose was accomplished.

18. *a very grievous hail*] The miracle consisted in the magnitude of the infliction and in its immediate connection with the act of Moses.

19. In Egypt the cattle are sent to pasture in the open country from January to April, when the grass is abundant. They are kept in stalls the rest of the year.

20. *the word of the LORD*] This gives the first indication that the warnings had a salutary effect upon the Egyptians.

27. *the LORD*] Thus for the first time Pharaoh explicitly recognizes Jehovah as God (cp. v. 2).

29. *the earth is the LORD's*] This declara-

the thunder shall cease, neither shall there be any more hail;
 30 that thou mayest know how that the ^aearth is the LORD's. But
 as for thee and thy servants, "I know that ye will not yet fear
 31 the LORD God. ¶ And the flax and the barley was smitten:
 32 ^bfor the barley *was* in the ear, and the flax *was* bolled. But
 the wheat and the rie were not smitten; for they *were* ^cnot
 33 grown up. ¶ And Moses went out of the city from Pharaoh,
 and ^dspread abroad his hands unto the LORD: and the thunders
 and hail ceased, and the rain was not poured upon the earth.
 34 And when Pharaoh saw that the rain and the hail and the thun-
 ders were ceased, he sinned yet more, and hardened his heart,
 35 he and his servants. And ^ethe heart of Pharaoh was hardened,
 neither would he let the children of Israel go; as the LORD had
 spoken ^fby Moses.

CHAP. 10. AND the LORD said unto Moses, Go in unto Pharaoh:
 "for I have hardened his heart, and the heart of his servants,
 2 ^gthat I might shew these my signs before him: and that ^hthou
 mayest tell in the ears of thy son, and of thy son's son, what
 things I have wrought in Egypt, and my signs which I have
 done among them; that ye may know how that I *am* the LORD.
 3 And Moses and Aaron came in unto Pharaoh, and said unto
 him, Thus saith the LORD God of the Hebrews, How long wilt
 thou refuse to ⁱhumble thyself before me? Let my people go, that
 4 they may serve me. Else, if thou refuse to let my people go,
 5 behold, to morrow will I bring the ^jlocusts into thy coast: and
 they shall cover the ^kface of the earth, that one cannot be able to
 see the earth: and ^lthey shall eat the residue of that which is
 escaped, which remaineth unto you from the hail, and shall eat
 6 every tree which groweth for you out of the field: and they ^mshall
 fill thy houses, and the houses of all thy servants, and the houses

^a Ps. 24. 1.
¹ Cor. 10.
 26, 28.
^c Isai. 26. 10.
^b Ruth 1. 22.
 & 2. 23.

^c ver. 29.
 ch. 8. 12.

^d ch. 4. 21.

^a ch. 4. 21.
 & 7. 14.
^b ch. 7. 4.
^c Deut. 4. 9.
 Ps. 44. 1.
 & 71. 18.
 & 78. 5, &c.
 Joel 1. 3.
^d 1 Kin. 21.
 29.
 2 Chr. 7. 14.
 & 34. 27.
 Job 42. 6.
 Jer. 13. 18.
 Jam. 4. 10.
^e 1 Pet. 5. 6.
^f Prov. 30.
 27.
 Rev. 9. 3.
^g ch. 9. 32.
 Joel 1. 4.
 & 2. 25.
^h ch. 8. 3, 21.

¹ Heb. *hidden*, or, *dark*.

² Heb. *by the hand of Moses*, ch. 4. 13.

³ Heb. *eye*, ver. 15.

tion has a direct reference to Egyptian superstition. Each God was held to have special power within a given district; Pharaoh had learned that Jehovah was a God, he was now to admit that His power extended over the whole earth. The unity and universality of the Divine power, though occasionally recognized in ancient Egyptian documents, were overlaid at a very early period by systems alternating between Polytheism and Pantheism.

31. *the flax was bolled*] *i.e.* in blossom. This marks the time. In the north of Egypt the barley ripens and flax blossoms about the middle of February, or at the latest early in March, and both are gathered in before April, when the wheat harvest begins. The cultivation of flax must have been of great importance; linen was preferred to any material, and exclusively used by the priests. It is frequently mentioned on Egyptian monuments.

32. *rie*] Rather spelt, the common food of the ancient Egyptians, now called *doora* by the natives, and the only grain represented on the sculptures: the name, however, occurs on the monuments very frequently in combination with other species.

34, 35. *hardened*] Different words in the

Hebrew. In *v.* 34 the word means "made heavy," *i.e.* obtuse, incapable of forming a right judgment; in *v.* 35 it is stronger, and implies a stubborn resolution.

X. 4. *the locusts*] The locust is less common in Egypt than in many eastern countries, yet it is well known, and dreaded as the most terrible of scourges. They come generally from the western deserts, but sometimes from the east and the south-east. No less than nine names are given to the locust in the Bible, of which the word here used is the most common; it signifies "multitudinous," and whenever it occurs reference is made to its terrible devastations.

5. *the face*] Lit., cover "the eye of the earth," alluding to the darkness which follows, when the whole atmosphere is filled on all sides and to a great height by an innumerable quantity of these insects.

shall eat every tree] Not only the leaves, but the branches and even the wood were attacked and devoured. The Egyptians were passionately fond of trees.

6. *fill thy houses*] The terraces, courts, and even the inner apartments are said to be filled in a moment by a locust storm. Cp. Joel ii. 9.

- of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself and went out from Pharaoh.
- ^h ch. 23. 33. ⁷ ¶ And Pharaoh's servants said unto him, How long shall this man be ^a a snare unto us? Let the men go, that they may serve the LORD
- Josh. 23. 13. ⁸ their God: knowest thou not yet that Egypt is destroyed? And
- 1 Sam. 18. 21. ⁹ Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* ¹ who are
- Eccles. 7. 26. ⁹ they that shall go? And Moses said, we will go with our young and with our old, with our sons and with our daughters, with
- 1 Cor. 7. 35. ¹⁰ our flocks and with our herds will we go; for *we must hold*
- ⁱ ch. 5. 1. ¹⁰ a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to
- ^k ch. 7. 19. ¹¹ *it*; for evil is before you. Not so: go now ye *that are* men, and
- ^l ver. 4. 5. ¹¹ serve the LORD; for that ye did desire. And they were driven
- ^m Ps. 78. 46. ¹² out from Pharaoh's presence. ¶ And the LORD said unto Moses,
- & 105. 34. ¹² Stretch out thine hand over the land of Egypt for the locusts, that
- ⁿ Joel 2. 2. ¹³ they may come up upon the land of Egypt, and *eat* every herb
- ^o ver. 5. ¹³ of the land, *even* all that the hail hath left. And Moses stretched
- ^p Ps. 105. 34. ¹⁴ forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and*
- ^q ch. 9. 27. ¹⁴ when it was morning, the east wind brought the locusts. And
- ^r ch. 9. 28. ¹⁵ *the* locusts went up over all the land of Egypt, and rested in
- 1 Kin. 13. 6. ¹⁵ all the coasts of Egypt: very grievous *were they*; ^a before them
- ^s ch. 8. 30. ¹⁶ there were no such locusts as they, neither after them shall be
- ^t Joel 2. 20. ¹⁶ such. For they ^o covered the face of the whole earth, so that the
- ¹ Heb. *who, and who, &c.* ¹⁷ land was darkened; and they ^p did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the
- ² Heb. *hastened to call.* ¹⁸ field, through all the land of Egypt. ¶ Then Pharaoh ² called for
- ³ Heb. *fastened.* ¹⁸ Moses and Aaron in haste; and he said, ^a I have sinned against
- ¹⁹ the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and ^a intreat the LORD your
- ²⁰ God, that he may take away from me this death only. And he
- ²¹ went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and ³ cast them ^a into the Red sea; there remained not

7. For the first time the officers of Pharaoh intervene before the scourge is inflicted, shewing at once their belief in the threat, and their special terror of the infliction. Pharaoh also for the first time takes measures to prevent the evil; he does not indeed send for Moses and Aaron, but he permits them to be brought into his presence.

let the men go] i.e. the men only, not all the people. See v. 8.

9. *with our young, &c.*] The demand was not contrary to Egyptian usage, as great festivals were kept by the whole population.

10. *evil is before you*] i.e. "your intentions are evil." Great as the possible infliction might be, Pharaoh held it to be a less evil than the loss of so large a population.

13. *an east wind*] See v. 4. Moses is careful to record the natural and usual cause of the evil, portentous as it was both in

extent and in connexion with its denouncement.

14. *went up*] At a distance the locusts appear hanging, as it were, like a heavy cloud over the land; as they approach they seem to rise, and they fill the atmosphere overhead on their arrival.

over all the land] Travellers mention a cloud of locusts extending over 500 miles, and so compact while on the wing that it completely hid the sun. This passage describes a swarm unprecedented in extent.

17. *this death only*] Pliny calls locusts a pestilence brought on by divine wrath. Pharaoh now recognizes the justice of his servants' apprehensions, v. 7.

19. *west wind*] Literally "a sea wind," a wind blowing from the sea on the north-west of Egypt.

Red sea] The Hebrew has the "Sea of Suph": the exact meaning of which is dis-

- 20 one locust in all the coasts of Egypt. But the LORD "hardened
Pharaoh's heart, so that he would not let the children of Israel
21 go. ¶ And the LORD said unto Moses, "Stretch out thine hand
toward heaven, that there may be darkness over the land of
22 Egypt, 'even darkness which may be felt. And Moses stretched
forth his hand toward heaven; and there was a 'thick darkness
23 in all the land of Egypt three days: they saw not one another,
neither rose any from his place for three days: "but all the
24 children of Israel had light in their dwellings. ¶ And Pharaoh
called unto Moses, and "said, Go ye, serve the LORD; only let
your flocks and your herds be stayed: let your ^blittle ones also go
25 with you. And Moses said, Thou must give ²us also sacrifices
and burnt offerings, that we may sacrifice unto the LORD our
26 God. Our cattle also shall go with us; there shall not an hoof be
left behind; for thereof must we take to serve the LORD our God;
and we know not with what we must serve the LORD, until we
27 come thither. But the LORD "hardened Pharaoh's heart, and
28 he would not let them go. And Pharaoh said unto him, Get thee
from me, take heed to thyself, see my face no more; for in *that*
29 day thou seest my face thou shalt die. And Moses said, Thou
hast spoken well, ^d"I will see thy face again no more.
- CHAP. 11.** AND the LORD said unto Moses, Yet will I bring one
plague *more* upon Pharaoh, and upon Egypt; afterwards he will
let you go hence: "when he shall let *you* go, he shall surely
2 thrust you out hence altogether. Speak now in the ears of the
people, and let every man borrow of his neighbour, and every
woman of her neighbour, ^bjewels of silver, and jewels of gold.

¹ Heb. *that one may feel darkness.*

² Heb. *into our hands.*

puted. Gesenius renders it "rush" or "sea-weed;" but it is probably an Egyptian word. A sea-weed resembling wood is thrown up abundantly on the shores of the Red Sea. The origin of the name "Red" Sea is uncertain: [naturalists have connected it with the presence of red infusoria, cp. vii. 17].

21. *darkness*] This infiction was specially calculated to affect the spirits of the Egyptians, whose chief object of worship was Ra, the Sun-god; and its suddenness and severity in connexion with the act of Moses mark it as a preternatural withdrawal of light. Yet it has an analogy in physical phenomena. After the vernal equinox the south-west wind from the desert blows some fifty days, not however continuously but at intervals, lasting generally some two or three days. It fills the atmosphere with dense masses of fine sand, bringing on a darkness far deeper than that of our worst fogs in winter. The consternation of Pharaoh proves that, familiar as he may have been with the phenomenon, no previous occurrence had prepared him for its intensity and duration, and that he recognized it as a supernatural visitation.

23. *had light in their dwellings*] The sand-storm, if such were the cause, may not have extended to the district of Goshen; but the expression clearly denotes a miraculous intervention, whether accomplished or not by natural agencies.

24. *your flocks and your herds*] Pharaoh still exacts what would of course be a complete security for their return: but the demand was wholly incompatible with the object assigned for the journey into the wilderness.

XI. 1. *the LORD said*] Or "the Lord had said." The first three verses of this chapter are parenthetical. Before Moses relates the last warning given to Pharaoh, he feels it right to recall to his readers' minds the revelation and command which had been previously given to him by the Lord.

when he shall let you go, &c.] When at last he lets you depart with children, flocks, herds, and all your possessions, he will compel you to depart in haste. Moses was already aware that the last plague would be followed by an immediate departure, and, therefore, measures had probably been taken to prepare the Israelites for the journey. In fact on each occasion when Pharaoh relented for a season, immediate orders would of course be issued by Moses to the heads of the people, who were thus repeatedly brought into a state of more or less complete organization for the final movement.

2. *every man*] In iii. 22 women only were named; the command is more explicit when the time has come for its execution.

borrow] "ask." See iii. 22 note.

" ch. 4. 21.
& 11. 10.

" ch. 9. 22.

✓ Ps. 105. 28.

" ch. 8. 22.

" ver. 8.

^b ver. 10.

" ver. 20.
ch. 4. 21.
& 14. 4, 6.

^d Heb. 11.
27.

" ch. 12. 31,
33, 30.

^b ch. 3. 22.
& 12. 35.

c ch. 3. 21.
 & 12. 30.
 Ps. 106. 40.
 d 2 Sam. 7.
 9.
 Esth. 9. 4.
 e ch. 12. 12,
 23, 29.
 Amos 5. 17.
 f ch. 12. 12,
 29.
 Amos 4. 10.
 g ch. 12. 30.
 Amos 5. 17.
 h ch. 8. 22.
 i Josh. 10.
 21.
 k ch. 12. 33.
 l ch. 3. 19.
 & 7. 1.
 & 10. 1.
 m ch. 7. 3.
 n ch. 10. 20,
 27.
 Rom. 2. 5.
 & 9. 22.
 o ch. 13. 4.
 Deut. 16. 1.

3 ^c And the LORD gave the people favour in the sight of the Egyptians. Moreover the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of
 4 the people. ¶ And Moses said, Thus saith the LORD, ^e About
 5 midnight will I go out into the midst of Egypt: and ^f all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that ^g is behind the mill; and all the firstborn of
 6 beasts. ^h And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it
 7 any more. ⁱ But against any of the children of Israel ^j shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egypt-
 8 ians and Israel. And ^k all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people ^l that follow thee: and after that I will go
 9 out. And he went out from Pharaoh in ^m a great anger. ¶ And the LORD said unto Moses, ⁿ Pharaoh shall not hearken unto you;
 10 that ^o my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: ^p and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. 12. AND the LORD spake unto Moses and Aaron in the land
 2 of Egypt, saying, ^a This month shall be unto you the beginning
 3 of months: it shall be the first month of the year to you. ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man ^b a lamb, accord-

¹ Heb. *that is at thy feet*.
 So Judg. 4. 10. & 8. 5.
 1 Kin. 20. 10. 2 Kin. 3. 9.

² Heb. *heat of anger*.
³ Or, *kid*.

4. And Moses said] The following words must be read in immediate connexion with the last verse of the preceding chapter.

About midnight] This marks the hour, but not the day, on which the visitation would take place. There may have been, and probably was, an interval of some days, during which preparations might be made both for the celebration of the Passover, and the departure of the Israelites.

5. Two points are to be noticed: 1. The extent of the visitation: the whole land suffers in the persons of its firstborn, not merely for the guilt of the sovereign, but for the actual participation of the people in the crime of infanticide (i. 22). 2. The limitation: Pharaoh's command had been to slay all the male children of the Israelites, one child only in each Egyptian family was to die. If ¹ Iothmosis II. was the Pharaoh, the visitation fell with special severity on his family. He left no son, but was succeeded by his widow.

the mill] This consisted of two circular stones, one fixed in the ground, the other turned by a handle. The work of grinding was extremely laborious, and performed by women of the lowest rank.

firstborn of beasts] This visitation has a peculiar force in reference to the worship of beasts, which was universal in Egypt; each district having its own sacred animal,

adored as a manifestation or representative of the local tutelary deity.

7. shall not a dog move his tongue] [A proverb expressive of freedom from alarm and immunity from assault.]

XII. 1. This chapter was written some time after the Exodus, probably when Moses put together the portions of the book towards the end of his life. The statements that these instructions were given in the land of Egypt, and that they were given to Moses and Aaron, are important: the one marks the peculiar dignity of this ordinance, which was established before the Sinaitic code; the other marks the distinction between Moses and Aaron and all other prophets. They alone were prophets of the Law, i.e. no law was promulgated by any other prophets.

2. This month] Abib (xiii. 4). It was called by the later Hebrews Nisan, and corresponds nearly to our April. The Israelites are directed to take Abib henceforth as the beginning of the year; the year previously began with the month Tisri, when the harvest was gathered in; see xxiii. 16. The injunction touching Abib or Nisan referred only to religious rites; in other affairs they retained the old arrangement, even in the beginning of the Sabbatic year; see Levit. xxv. 9.

3. a lamb] The Hebrew word is general,

4 ing to the house of *their* fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the 5 lamb. Your lamb shall be ^bwithout blemish, a male ¹of the first year: ye shall take *it* out from the sheep, or from the 6 goats: and ye shall keep it up until the ^cfourteenth day of the same month: and the whole assembly of the congregation of 7 Israel shall kill it ²in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door 8 post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and ^dunleavened 9 bread; and with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but ^eroast with fire; his head with

^b Lev. 22.
19, 20, 21.
Mal. 1. 8, 14.
Heb. 9. 14.
^c 1 Pet. 1. 19.
^d Lev. 23. 5.
Num. 9. 3.
& 28. 16.
Deut. 16.
1, 6.
^e ch. 34. 25.
Num. 9. 11.
Deut. 16. 3.
1 Cor. 5. 8.
^f Deut. 16. 7

¹ Heb. *son of a year*, Lev. 22. 12.

² Heb. *between the two evenings*, ch. 16. 12.

meaning either a sheep or goat, male or female, and of any age; the age and sex are therefore specially defined in the following verse. The direction to select the lamb on the tenth day, the fourth day before it was offered, was intended to secure due care in the preparation for the great national festival. The custom certainly fell into desuetude at a later period, but probably not before the destruction of the Temple.

4. Tradition specifies ten as the least number; but the matter was probably left altogether to the discretion of the heads of families.

The last clause should be rendered:—"each man according to his eating ye shall count for the lamb."

5. *without blemish*] This is in accordance with the general rule (marg. ref.): although in this case there is a special reason, since the lamb was in place of the firstborn male in each household. The restriction to the first year is peculiar, and refers apparently to the condition of perfect innocence in the antitype, the Lamb of God.

6. *until the fourteenth day*] It should be observed that the offering of our Lord on the selfsame day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says: "It was a famous and old opinion among the ancient Jews that the day of the new year which was the beginning of the Israelites' deliverance out of Egypt should in future time be the beginning of the redemption by the Messiah."

in the evening] The Hebrew has *between the two evenings*. The meaning of the expression is disputed. The most probable explanation is that it includes the time from afternoon, or early eventide, until sunset. This accords with the ancient custom of the Hebrews, who slew the paschal lamb immediately after the offering of the daily sacrifice, which on the day of the Passover took place a little earlier than usual, between two and three p.m. This would allow about

two hours and a half for slaying and preparing all the lambs. It is clear that they would not wait until sunset, at which time the evening meal would take place. The slaying of the lamb thus coincides exactly with the death of our Saviour, at the ninth hour of the day (Matt. xxvii. 46).

7. *the upper door post*] Or lintel, v. 23. This direction was understood by the Hebrews to apply only to the first Passover: it was certainly not adopted in Palestine. The meaning of the sprinkling of blood is hardly open to question. It was a representation of the offering of the life, substituted for that of the firstborn in each house, as an expiatory and vicarious sacrifice.

8. *in that night*] The night is thus clearly distinguished from the evening when the lamb was slain. It was slain before sunset, on the 14th, and eaten after sunset, the beginning of the 15th.

with fire] Among various reasons given for this injunction the most probable and satisfactory seems to be the special sanctity attached to fire from the first institution of sacrifice (cp. Gen. iv. 4).

and unleavened bread] On account of the hasty departure, allowing no time for the process of leavening: but the meaning discerned by St. Paul, 1 Cor. v. 7, 8, and recognized by the Church in all ages, was assuredly implied, though not expressly declared in the original institution. Cp. our Lord's words, Matt. xvi. 6, 12, as to the symbolism of leaven.

bitter herbs] The word occurs only here and in Numbers ix. 11, in reference to herbs. The symbolical reference to the previous sufferings of the Israelites is generally admitted.

9. *raw*] i.e. "half-cooked." *sodden...with water*] It was probably more common to seethe than to roast meat; hence the regrets expressed by the Israelites for the seething pots of Egypt.

the purtenance thereof] or its intestines. This verse directs that the lamb should be

- f ch. 23. 18. 10 his legs, and with the purtenance thereof. ^fAnd ye shall let
 & 34. 25. nothing of it remain until the morning; and that which remaineth
 11 of it until the morning ye shall burn with fire. And thus shall ye
 eat it; *with* your loins girded, your shoes on your feet, and your
 staff in your hand; and ye shall eat it in haste: ^oit is the LORD's
 12 passover. ¶ For I ^hwill pass through the land of Egypt this night,
 and will smite all the firstborn in the land of Egypt, both man and
 beast; and ^hagainst all the ^hgods of Egypt I will execute judg-
 13 ment: ^hI am the LORD. And the blood shall be to you for a token
 upon the houses where ye are: and when I see the blood, I will
 pass over you, and the plague shall not be upon you ²to destroy
 14 *you*, when I smite the land of Egypt. ¶ And this day shall be unto
 you ¹for a memorial; and ye shall keep it a ^mfeast to the LORD
 throughout your generations; ye shall keep it a feast ^bby an ordi-
 15 nance for ever. ^oSeven days shall ye eat unleavened bread;
 even the first day ye shall put away leaven out of your houses:
 for whosoever eateth leavened bread from the first day until the
- ¹ Or, *princes*, ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.
² Heb. *for a destruction*.

roasted and placed on the table whole. No bone was to be broken (see v. 46, and marg. ref.). The bowels were taken out, washed and then replaced. The Talmud prescribes the form of the oven of earthenware, in which the lamb was roasted, open above and below with a grating for the fire. Lambs and sheep are roasted whole in Persia, nearly in the same manner.

This entire consumption of the lamb constitutes one marked difference between the Passover and all other sacrifices, in which either a part or the whole was burned, and thus offered directly to God. The whole substance of the sacrificed lamb was to enter into the substance of the people, the blood only excepted, which was sprinkled as a propitiatory and sacrificial offering. Another point of subordinate importance is noticed. The lamb was slain and the blood sprinkled by the head of each family: no separate priesthood as yet existed in Israel; its functions belonged from the beginning to the father of the family: when the priesthood was instituted the slaying of the lamb still devolved on the heads of families, though the blood was sprinkled on the altar by the priests; an act which essentially belonged to their office. The typical character of this part of the transaction is clear. Our Lord was offered and His blood shed as an expiatory and propitiatory sacrifice, but His whole Humanity is transfused spiritually and effectually into His Church, an effect which is at once symbolized and assured in Holy Communion, the Christian Passover.

10. This was afterwards a general law of sacrifices; at once preventing all possibility of profanity, and of superstitious abuse. The injunction is on both accounts justly applied by our Church to the Eucharist.

burn with fire] Not being consumed by

man, it was thus offered, like other sacrifices (v. 8), to God.

11. These instructions are understood by the Jews to apply only to the first Passover, when they belonged to the occasion. There is no trace of their observance at any later time. Each of the directions marks preparation for a journey; the long flowing robes are girded round the loins; shoes or sandals, not worn in the house or at meals, were fastened on the feet; and the traveller's staff was taken in hand.

the LORD's passover] The great and most significant name for the whole ordinance. The word Passover renders as nearly as possible the true meaning of the original, of which the primary sense is generally held to be "pass rapidly," like a bird with outstretched wings, but it undoubtedly includes the idea of sparing (v. 13). See Isaiah xxxi. 5, which combines the two great ideas involved in the word.

12. *I will pass through*] A word wholly distinct from that which means "pass over." The "passing through" was in judgment, the "passing over" in mercy.

against all the gods of Egypt] Cp. marg. ref. In smiting the firstborn of all living beings, man and beast, God smote the objects of Egyptian worship (cp. xii. 5).

14. *a memorial*] A commemorative and sacramental ordinance of perpetual obligation. As such it has ever been observed by the Hebrews. By the Christian it is spiritually observed; its full significance is recognized, and all that it foreshadowed is realized, in the Sacrament of Holy Communion.

15. *cut off*] The penalty inflicted on those who transgressed the command may be accounted for on the ground that it was an act of rebellion; but additional light is thrown upon it by the typical meaning assigned to leaven by our Lord, Matt. xvi. 6.

- 16 seventh day,¹ that soul shall be cut off from Israel. And in the first day *there shall be* ^aan holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, *save that* which every ¹man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for ¹in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ^aIn the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ^aSeven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^aeven that soul shall be cut off from the congregation of Israel, 20 whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. ¶ Then Moses called for all the elders of Israel, and said unto them, ^aDraw out and take you a ²lamb according to 22 your families, and kill the passover. ^aAnd ye shall take a bunch of hyssop, and dip it in the blood that *is* in the bason, and ^astrike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his 23 house until the morning. ^aFor the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^bwill not suffer ^cthe destroyer to come in unto your 24 houses to smite you. And ye shall observe this thing for an 25 ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, ^aaccording as he hath promised, that ye shall keep this 26 service. ^aAnd it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall 27 say, ^aIt *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote

¹ Heb. *soul*.² Or, *kid*.

² Gen. 17. 14.
Num. 9. 13.
^a Lev. 23. 7,
8.
Num. 28.
18, 25.
^c ch. 13. 3.

^a Lev. 23. 5.
Num. 28. 16.
^c Ex. 23. 15.
& 34. 18.
Deut. 16. 3.
1 Cor. 5. 7, 8.
^a Num. 9. 13.
^a ver. 3.
Num. 9. 4.
Josh. 5. 10.
2 Kin. 23. 21.
Ezra 6. 20.
Matt. 26.
18, 19.
Mark 14.
12-16.
Luke 22.
7, &c.
^a Heb. 11.
28.
^a ver. 7.
^a ver. 12, 13.
^b Ezek. 9. 6.
Rev. 7. 3.
& 9. 4.
^c 2 Sam. 24.
16.
1 Cor. 10. 10.
Heb. 11. 28.
^a ch. 3. 8, 17.
^c ch. 13. 8,
14.
Deut. 32. 7.
Josh. 4. 6.
Ps. 78. 6.
^a ver. 11.

16. *an holy convocation*] An assembly called by proclamation for a religious solemnity. See Lev. xxiii. 2; Num. x. 2, 3. In the East the proclamation is made by the Muezzins from the minarets of the mosques.

save that, &c.] In this the observance of the festival differed from the Sabbath, when the preparation of food was prohibited. The same word for "work" is used here and in the 4th Commandment: it is very general, and includes all laborious occupation.

19. *born in the land*] A stranger or foreigner might be born in the land, but the word here used means "a native of the land," belonging to the country in virtue of descent, that descent being reckoned from Abraham, to whom Canaan was promised as a perpetual inheritance.

21. *Draw out*] i.e. draw the lamb from the fold and then take it to the house.

the passover] The word is here applied to the lamb; an important fact, marking the lamb as the sign and pledge of the exemption of the Israelites.

22. *a bunch of hyssop*] The species here designated does not appear to be the plant now bearing the name. It would seem to have been an aromatic plant, common in Palestine and near Mount Sinai, with a long straight stalk and leaves well adapted for the purpose of sprinkling.

bason] The rendering rests on good authority and gives a good sense: but the word means "threshold" in some other passages and in Egyptian, and is taken here in that sense by some Versions. If that rendering be correct it would imply that the lamb was slain on the threshold.

none...shall go out, &c.] There would be no safety outside the precincts protected by the blood of the lamb; a symbolism explained by the marg. ref.

27. *It is the sacrifice of the LORD's pass-over*] or *this is the sacrifice of the Pass-over to Jehovah*. The most formal and exact designation of the festival is thus given: but "the Passover" may mean either the act of God's mercy in sparing the Israelites, or the lamb which is offered in

* ch. 4. 31.
 * Heb. 11.
 28.
 * ch. 11. 4.
 * Num. 8. 17.
 & 33. 4.
 Ps. 78. 51.
 & 135. 8.
 & 136. 10.
 * ch. 4. 23.
 & 11. 5.
 * ch. 11. 6.
 Prov. 21. 13.
 Amos 5. 17.
 Jam. 2. 13.
 * ch. 11. 1.
 Ps. 105. 38.
 * ch. 10. 9.
 * ch. 10. 26.
 * Gen. 27. 34.
 * ch. 11. 8.
 * Gen. 20. 3.
 * ch. 3. 22.
 * ch. 3. 21.
 * ch. 3. 22.
 Ps. 105. 37.
 * Num. 33.
 3, 5.
 * Gen. 47. 11.
 * Gen. 12. 2.
 & 46. 3.
 ch. 38. 26.
 Num. 1. 46.
 & 11. 21.

the Egyptians, and delivered our houses. And the people ⁷bowed
 28 the head and worshipped. And the children of Israel went
 away, and ⁸did as the LORD had commanded Moses and Aaron,
 so did they. ¶ And it came to pass, that at midnight ⁹the LORD
 smote all the firstborn in the land of Egypt, ¹⁰from the firstborn of
 Pharaoh that sat on his throne unto the firstborn of the captive
 30 that *was* in the ¹¹dungeon; and all the firstborn of cattle. And
 Pharaoh rose up in the night, he, and all his servants, and all
 the Egyptians; and there was a ¹²great cry in Egypt; for *there*
 31 *was* not a house where *there was* not one dead. ¶ And ¹³he called
 for Moses and Aaron by night, and said, Rise up, *and* get you
 forth from among my people, ¹⁴both ye and the children of Israel;
 32 and go, serve the LORD, as ye have said. ¹⁵Also take your flocks
 and your herds, as ye have said, and be gone; and ¹⁶bless
 33 me also. ¹⁷And the Egyptians were urgent upon the people,
 that they might send them out of the land in haste; for they
 34 said, ¹⁸We be all dead men. And the people took their dough
 before it was leavened, their ¹⁹kneadingtroughs being bound up
 35 in their clothes upon their shoulders. And the children of Israel
 did according to the word of Moses; and they borrowed of the
 36 Egyptians ²⁰jewels of silver, and jewels of gold, and raiment: ²¹and
 the LORD gave the people favour in the sight of the Egyptians,
 so that they lent unto them *such things as they required*. And ²²they
 37 spoiled the Egyptians. ¶ And ²³the children of Israel journeyed
 from ²⁴Rameses to Succoth, about ²⁵six hundred thousand on foot

¹ Heb. *house of the pit*.

² Or, *dough*, ch. 8. 3.

sacrifice: more probably the latter, as in v. 21. This gives a clear sense to the expression "to Jehovah;" the Passover-lamb was a sacrifice offered to Jehovah by His ordinance.

29. This plague is distinctly attributed here and in v. 23 to the personal intervention of THE LORD; but it is to be observed that although the Lord Himself passed through to smite the Egyptians, He employed the agency of "the destroyer" (v. 23), in whom, in accordance with Heb. xi. 28, all the Ancient Versions, and most critics, recognize an Angel (cp. 2 Kings xix. 35; 2 Sam. xxiv. 16).

32. *bless me also*] No words could shew more strikingly the complete, though temporary, submission of Pharaoh.

34. *kneadingtroughs*] (Cp. marg. and Deut. xxviii. 5). The troughs were probably small wooden bowls in which the cakes when baked were preserved for use. The Hebrews used their outer garment, or mantle, in the same way as the Bedouins at present, who make a bag of the voluminous folds of their burnous. See Ruth. iii. 15; 2 Kings iv. 39.

35. *borrowed*] "Asked of." See iii. 22 note.

36. *lent*] Or *gave*. The word in the Hebrew means simply "granted their request." Whether the grant is made as a loan, or as a gift, depends in every instance upon the context. Here the word "spoiled" ought

to be regarded as conclusive that the grant was a gift, a moderate remuneration for long service, and a compensation for cruel wrongs.

37. *Rameses*] See i. 11 note. *Rameses* was evidently the place of general rendezvous, well adapted for that purpose as the principal city of Goshen. The Israelites were probably settled in considerable numbers in and about it. Pharaoh with his army and court were at that time near the frontier, and *Rameses*, where a large garrison was kept, was probably the place where the last interview with Moses occurred. The first part of the journey appears to have followed the course of the ancient canal. The site of Succoth cannot be exactly determined, but it lay about half-way between *Rameses* and *Etham* (xiii. 20). The name Succoth (*i.e.* "tents" or "booths" in Hebrew), may have been given by the Israelites, but the same, or a similar word, occurs in Egyptian in connection with the district.

600,000] This includes all the males who could march. The total number of the Israelites should therefore be calculated from the males above twelve or fourteen, and would therefore amount to somewhat more than two millions. This is not an excessive population for Goshen, nor does it exceed a reasonable estimate of the increase of the Israelites, including their numerous dependants.

38 *that were men, beside children.* And ¹a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.
 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because ^bthey were thrust out of Egypt, and could not tarry, neither had
 40 they prepared for themselves any victual. ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ^cfour hundred
 41 and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^dthe hosts of the LORD went out from the land of Egypt.
 42 It is ^ea night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.
 43 ¶ And the LORD said unto Moses and Aaron, This *is* ^fthe ordinance of the passover: There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast
 45 ^gcircumcised him, then shall he eat thereof. ^hA foreigner and
 46 an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out
 47 of the house; ⁱneither shall ye break a bone thereof. ^jAll the
 48 congregation of Israel shall ^kkeep it. And ^lwhen a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no
 49 uncircumcised person shall eat thereof. ^mOne law shall be to him that is homeborn, and unto the stranger that sojourneth
 50 among you. Thus did all the children of Israel; as the LORD
 51 commanded Moses and Aaron, so did they. ¶ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ⁿby their armies.

^b ch. 6. 1.
 & 11. 1.
 ver. 33.
^c Gen. 15. 13.
 Acts 7. 6.
 Gal. 3. 17.

^d ch. 7. 4.
 ver. 51.
^e See Deut. 10. 6.

^f Num. 9. 14.

^g Gen. 17.
 12, 13.
^h Lev. 22. 10.

ⁱ Num. 9. 12.
 John 19.
 33, 34.
^k ver. 6.
 Num. 9. 13.
^l Num. 9. 14.

^m Num. 9.
 14.
 & 15. 15, 16.
 Gal. 3. 28.
ⁿ ver. 41.

^o ch. 6. 26.

¹ Heb. *a great mixture.*
 Num. 11. 4.

² Heb. *a night of observations.*

³ Heb. *do it.*

38. *a mixed multitude*] Probably remains of the old Semitic population, whether first brought into the district by the Hyksos or not is uncertain. As natural objects of suspicion and dislike to the Egyptians who had lately become masters of the country, they would be anxious to escape, the more especially after the calamities which preceded the Exodus.

very much cattle] This is an important fact, both as showing that the oppression of the Israelites had not extended to confiscation of their property, and as bearing upon the question of their maintenance in the Wilderness.

40. *who dwelt*] Read, *which they sojourned.* The obvious intention of Moses is to state the duration of the sojourn in Egypt.

43. *And the LORD said*] From this verse to xiii. 16 are instructions regarding the Passover. Such instructions were needed when the Israelites were joined by the "mixed multitude" of strangers; and they were probably given at Succoth, on the morning following the departure from Rameses.

no stranger] Lit. "son of a stranger." The

term is general; it includes all who were aliens from Israel, until they were incorporated into the nation by circumcision.

44. *servant*] The circumcision of the slave, thus enjoined formally on the first day that Israel became a nation, in accordance with the law given to Abraham, (see marg. ref.) made him a true member of the family, equally entitled to all religious privileges. In the household of a priest the slave was even permitted to eat the consecrated food: Lev. xxii. 11.

45. *A foreigner*] or sojourner: one who resides in a country, not having a permanent home, nor being attached to an Israelitish household.

46. *In one house*] i.e. "in one company." Each lamb was to be entirely consumed by the members of one company, whether they belonged to the same household or not.

break a bone] The typical significance of this injunction is recognized by St. John, (see marg. ref.) It is not easy to assign any other satisfactory reason for it. This victim alone was exempt from the general law by which the limbs were ordered to be separated from the body.

^a ver. 12,
13, 15.
ch. 22, 29, 30.
& 34, 19.
Lev. 27, 26.
Num. 3, 13.
& 8, 16, 17.
& 13, 15.
Deut. 15, 19.
Luke 2, 23.
^b ch. 12, 42.
Deut. 16, 3.
^c ch. 6, 1.
^d ch. 12, 8.
^e ch. 23, 15.
& 34, 18.
Deut. 16, 1.
^f ch. 3, 8.
^g ch. 6, 8.
^h ch. 12, 25.
ⁱ ch. 12, 15.
^k ch. 12, 19.
^l ver. 14.
ch. 12, 26.
^m See ver.
16.
ch. 12, 14.
Num. 15, 39.
Deut. 6, 8.
Prov. 1, 9.
Isai. 40, 16.
Jer. 22, 24.
Matt. 23, 5.
ⁿ ch. 12, 14.
^o ver. 2.
Ezek. 44, 30.

^p ch. 34, 20.

CHAP. 13. AND the LORD spake unto Moses, saying, "Sanctify 2 unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine. 3 ¶ And Moses said unto the people, ^aRemember this day, in which ye came out from Egypt, out of the house of ^bbondage; for ^cby strength of hand the LORD brought you out from this *place*: 4 ^dthere shall no leavened bread be eaten. ^eThis day came ye 5 out in the month Abib. And it shall be when the LORD shall ^fbring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^gswore unto thy fathers to give thee, a land flowing with milk and honey, ^hthat thou shalt keep this service in this month. 6 ⁱSeven days thou shalt eat unleavened bread, and in the seventh 7 day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall ^kno leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy 8 quarters. And thou shalt ^lshew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I 9 came forth out of Egypt. And it shall be for ^ma sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand 10 hath the LORD brought thee out of Egypt. ⁿThou shalt therefore 11 keep this ordinance in his season from year to year. ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall 12 give it thee, ^othat thou shalt ^pset apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast 13 which thou hast; the males *shall be* the LORD's. And ^qevery firstling of an ass thou shalt redeem with a ^rlamb; and if thou

¹ Heb. *servants*.

² Heb. *cause to pass over*.

³ Or, *kid*.

XIII. 2. *Sanctify unto me*] The command is addressed to Moses. It was to declare the will of God that all firstborn were to be consecrated to Him, set apart from all other creatures. The command is expressly based upon the Passover. The firstborn exempt from the destruction became in a new and special sense the exclusive property of the Lord: the firstborn of man as His ministers, the firstborn of cattle as victims. In lieu of the firstborn of men the Levites were devoted to the temple services.

4. *Abib*] April. Cp. xii. 2. It is uncertain whether this name was ancient or given then for the first time. It is found only in the Pentateuch, six times as the name of the first month, twice in the sense of young wheat, hence its etymology, viz. the month when the wheat began to ripen. The name resembles the Egyptian Epiphi, and may possibly have been derived from it.

5. *the Canaanites*] Five nations only are named in this passage, whereas six are named in iii. 8, and ten in the original promise to Abraham, Gen. xv. 19-21. The first word Canaanite is generic, and includes all the Hamite races of Palestine.

9. Hebrew writers have generally regarded this as a formal injunction to write the precepts on slips of parchment, and to

fasten them on the wrists and forehead; but other commentators are generally agreed that it is to be understood metaphorically. The words appear to be put into the mouths of the parents. They were to keep all the facts of the Passover constantly in mind, and, referring to a custom prevalent ages before Moses in Egypt, to have them present as though they were inscribed on papyrus or parchment fastened on the wrists, or on the face between the eyes. If, as may be inferred from Deut. vi. 7, 8, Moses adopted this custom, he would take care to warn the people against the Egyptian superstition of amulets. Modern Israelites generally allege this precept as a justification for the use of phylacteries.

13. *an ass*] The ass could not be offered in sacrifice, being an unclean animal:—possibly the only unclean animal domesticated among the Israelites at the time of the Exodus. This principle was extended to every unclean beast; see Num. xviii. 15.

thou shalt redeem] The lamb, or sheep, was given to the priest for the service of the Sanctuary.

firstborn of man] The price of redemption was fixed at five shekels of the Sanctuary: Num. iii. 47, where see note.

- wilt not redeem it, then thou shalt break his neck: and all the
 14 firstborn of man among thy children shalt thou redeem. And
 it shall be when thy son asketh thee in time to come, saying,
 What is this? that thou shalt say unto him, By strength of
 hand the LORD brought us out from Egypt, from the house of
 15 bondage: and it came to pass, when Pharaoh would hardly let
 us go, that the LORD slew all the firstborn in the land of Egypt,
 both the firstborn of man, and the firstborn of beast: therefore
 I sacrifice to the LORD all that openeth the matrix, being males;
 16 but all the firstborn of my children I redeem. And it shall be
 for a token upon thine hand, and for frontlets between thine
 eyes: for by strength of hand the LORD brought us forth out of
 17 Egypt. ¶ And it came to pass, when Pharaoh had let the people
 go, that God led them not through the way of the land of the
 Philistines, although that was near; for God said, Lest perad-
 venture the people repent when they see war, and they return
 18 to Egypt: but God led the people about, through the way of the
 wilderness of the Red sea: and the children of Israel went up
 19 harnessed out of the land of Egypt. And Moses took the
 bones of Joseph with him: for he had straitly sworn the chil-
 dren of Israel, saying, God will surely visit you; and ye shall
 20 carry up my bones away hence with you. And they took
 their journey from Succoth, and encamped in Etham, in the
 21 edge of the wilderness. And the LORD went before them by
 day in a pillar of a cloud, to lead them the way; and by night
 in a pillar of fire, to give them light; to go by day and night:
 22 he took not away the pillar of the cloud by day, nor the pillar
 of fire by night, from before the people.
- CHAP. 14. AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, that they turn and encamp before Pi-

¹ Heb. *to-morrow*.² Or, *by fire in a rank*.

18. *harnessed*] More probably, "marshalled" or "in orderly array." There is not the least indication that the Israelites had been disarmed by the Egyptians, and as occupying a frontier district frequently assailed by the nomads of the desert they would of necessity be accustomed to the use of arms. Cp. i. 10.

20. *Etham*] The house or "sanctuary of Tum" (the Sun God worshipped specially by that name in Lower Egypt), was in the immediate vicinity of Heliopolis, called by the Egyptians the fortress of Zar, or Zalu (i.e. of foreigners); the frontier city where the Pharaohs of the 18th dynasty reviewed their forces when about to enter upon a campaign on Syria. The name Pithom (see i. 11) has precisely the same meaning with Etham, and may possibly be identified with it.

21. *pillar of cloud*] The Lord Himself did for the Israelites by preternatural means that which armies were obliged to do for themselves by natural agents. The Persians and Greeks used fire and smoke as signals in their marches, and in a well-known papyrus, the commander of an Egyptian expedition is called "A flame in the darkness at the head of his soldiers." By this sign then of the pillar of cloud, the Lord showed Himself as their leader and general (xv. 3, 6).

XIV. 2. *That they turn*] i.e. away from the wilderness, and go southwards, to the west of the Bitter Lakes, which completely separated them from the desert.

Pi-hahiroth] The place is generally identified with Ajrud, a fortress with a very large well of good water, situate at the foot of an elevation commanding the plain which extends to Suez, at a distance of four leagues. The journey from Etham might occupy two, or even three days.

Migdol] A tower, or fort, the *Maktal* of Egyptian monuments; it is probably to be identified with Bir Suweis, about two miles from Suez.

Baal-zephon] The name under which the Phœnicians, who had a settlement in Lower Egypt at a very ancient period, worshipped their chief Deity. There can be no doubt it was near Kolsurn, or Suez. From the text it is clear that the encampment of the Israelites extended over the plain from Pi-hahiroth: their head-quarters being between Bir Suweis and the sea opposite to Baal-Zephon. At Ajrud the road branches off in two directions, one leading to the wilderness by a tract, now dry, but in the time of Moses probably impassable (see next note); the other leading to Suez, which was doubtless followed by the Israelites.

Num. 3.
 46, 47.
 & 18, 15, 16.
 ch. 12. 26.
 Deut. 6. 20.
 Josh. 4. 6,
 21.
 ver. 3.
 ch. 12. 20.
 ver. 9.
 ch. 14. 11,
 12.
 Num. 14.
 1-4.
 Deut. 17.
 16.
 ch. 14. 2.
 Num. 33.
 6, 3c.
 Gen. 50. 25.
 Josh. 24. 32.
 Acts 7. 16.
 Num. 33. 6.
 ch. 14. 19,
 24.
 40. 38.
 Num. 9. 15.
 & 10. 34.
 & 14. 14.
 Deut. 1. 33.
 Neh. 9. 12,
 19.
 Ps. 78. 14.
 & 99. 7.
 & 105. 39.
 Isai. 4. 5.
 1 Cor. 10. 1.
 ch. 13. 18.
 Num. 33. 7.

- ^c Jer. 44. 1. hahiroth, between Migdol and the sea, over against Baal-
 3 zephon: before it shall ye encamp by the sea. For Pharaoh
 will say of the children of Israel, ^dThey are entangled in the
^d Ps. 71. 11. 4 land, the wilderness hath shut them in. And ^eI will harden
^e ch. 4. 21. Pharaoh's heart, that he shall follow after them; and I will
^f 7. 3. be honoured upon Pharaoh, and upon all his host; ^gthat the
^f ch. 9. 16. Egyptians may know that I am the LORD. And they did so.
^g ver. 17, 18. 5 ^h¶ And it was told the king of Egypt that the people fled: and
^h Rom. 9. 17, ^hthe heart of Pharaoh and of his servants was turned against
ⁱ 22, 23. the people, and they said, Why have we done this, that we
ⁱ ch. 7. 5. 6 have let Israel go from serving us? And he made ready his
^j Ps. 105. 25. 7 chariot, and took his people with him: and he took six hundred
 chosen chariots, and all the chariots of Egypt, and captains over
^k ch. 15. 4. 8 every one of them. And the LORD ^khardened the heart of
 Pharaoh king of Egypt, and he pursued after the children of
^k ver. 4. 9 Israel: and ^lthe children of Israel went out with an high hand.
^l ch. 6. 1. 9 But the ^mEgyptians pursued after them, all the horses and chariots
^l 13. 9. of Pharaoh, and his horsemen, and his army, and overtook
^m Num. 33. 3. them encamping by the sea, beside Pi-hahiroth, before Baal-
ⁿ ch. 15. 9. 10 zephon. ¶ And when Pharaoh drew nigh, the children of Israel
ⁿ Josh. 24. 6. lifted up their eyes, and, behold, the Egyptians marched after
 them; and they were sore afraid: and the children of Israel
^o Josh. 24. 7. 11 cried out unto the LORD. ^oAnd they said unto Moses, Because
^p Neh. 9. 9. there were no graves in Egypt, hast thou taken us away to die in
^p Ps. 34. 17. the wilderness? Wherefore hast thou dealt thus with us, to carry
^q 107. 6. 12 us forth out of Egypt? ^pIs not this the word that we did tell
^q Ps. 106. 7. thee in Egypt, saying, Let us alone, that we may serve the
^r 8. Egyptians? For *it had been better for us to serve the Egyptians,*
^r ch. 5. 21. *than to serve thee.*
^s 6. 9.

3. *They are entangled, &c.*] The original intention of Moses was to go towards Palestine by the wilderness: when that purpose was changed by God's direction and they moved southwards, Pharaoh, on receiving information, was of course aware that they were completely shut in, since the waters of the Red Sea then extended to the Bitter Lakes. It is known that the Red Sea at some remote period extended considerably further towards the north than it does at present. In the time of Moses the water north of Kolsum joined the Bitter Lakes, though at present the constant accumulation of sand has covered the intervening space to the extent of 8000 to 10,000 yards.

5. *the people fled*] This was a natural inference from the change of direction, which indicated a determination to escape from Egypt. Up to the time when that information reached Pharaoh both he and his people understood that the Israelites would return after keeping a festival in the district adjoining Etham. From Etham the intelligence would be forwarded by the commander of the garrison to Rameses in less than a day, and the cavalry, a highly-disciplined force, would be ready for immediate departure.

7. *six hundred chosen chariots*] The Egyptian army comprised large numbers of chariots, each drawn by two horses, with two men, one bearing the shield and driving,

the other fully armed. The horses were thoroughbred, renowned for strength and spirit. Chariots are first represented on the monuments of the 18th dynasty. By "all the chariots of Egypt" we are to understand all that were stationed in Lower Egypt, most of them probably at Rameses and other frontier garrisons near the headquarters of Pharaoh.

captains] The word (Shalishim, lit. third or thirtieth) may represent an Egyptian title. The king had about him a council of thirty, each of whom bore a title, Mapu, a "thirty man." The word occurs frequently in the books of Kings. David seems to have organized the Shalishim as a distinct corps (see 2 Sam. xxiii. 8 Heb.), retaining the old name, and adopting the Egyptian system.

9. *and his horsemen*] See *r. 5.*

11. *no graves in Egypt*] This bitter taunt was probably suggested by the vast extent of cemeteries in Egypt, which might not improperly be called the land of tombs.

12. *Let us alone*] This is a gross exaggeration, yet not without a semblance of truth: for although the Israelites welcomed the message of Moses at first, they gave way completely at the first serious trial. See the reference in margin. The whole passage foreshadows the conduct of the people in the wilderness.

- 13 than that we should die in the wilderness. And Moses said unto the people, ¹Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ²for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. ³The LORD shall fight for you, and ye shall ⁴hold your peace. ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but ⁵lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on ⁶dry ground through the midst of the sea. And I, behold, I will ⁷harden the hearts of the Egyptians, and they shall follow them: and I will ⁸get me honour upon Pharaoh, and upon all his host, ⁹upon his chariots, and upon his horsemen. And the Egyptians ¹⁰shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. ¶ And the angel of God, ¹¹which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went ¹²from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and ¹³it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.
- 21 And Moses ¹⁴stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and ¹⁵made the sea dry land, and the waters were ¹⁶divided.
- 22 And ¹⁷the children of Israel went into the midst of the sea upon the dry ground: and the waters were ¹⁸a wall unto them on their right hand, and on their left. ¶ And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's ¹⁹horses, his chariots, and his horsemen. And it came to pass, that in the morning watch ²⁰the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and ²¹troubled the host of the Egyptians, and took off their chariot wheels, ²²that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ²³fighteth for them against the Egyptians. And the LORD said unto Moses, ²⁴Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their ²⁵horsemen. And Moses stretched forth his hand over the sea, and

¹ Or, for whereas ye have seen the Egyptians to day, &c.

² Or, and made them to go heavily.

13. for the Egyptians whom, &c.] The true sense is, ye shall never see the Egyptians in the same way, under the same circumstances.

15. Wherefore criest thou unto me? Moses does not speak of his intercession, and we only know of it from this answer to his prayer.

19. the angel of God] Cp. marg. ref. and see iii. 2.

21. a strong east wind] The agency by which the object effected was natural (cp. xv. 8 note): and the conditions of the narrative are satisfied by the hypothesis, that the passage took place near Suez.

the waters were divided] i.e. there was a complete separation between the water of the gulf and the water to the north of Kolsum.

22. were a wall unto them] Cp. Nahum iii. 8. The waters served the purpose of an

intrenchment and wall; the people could not be attacked on either flank during the transit; to the north was the water covering the whole district; to the south was the Red Sea.

24. in the morning watch] At sunrise, a little before 6 A.M. in April. troubled] By a sudden panic.

26. that the waters may come] A sudden cessation of the wind, possibly coinciding with a spring tide (it was full moon) would immediately convert the low flat sand-banks first into a quicksand, and then into a mass of waters, in a time far less than would suffice for the escape of a single chariot, or horseman loaded with heavy corslet.

27. overthrew the Egyptians] Better as in the margin, The Lord shook them off, hurled them from their chariots into the sea.

2 Chr. 20. 16, 17.
Isai. 41. 10, 13, 14.

r ver. 25.
Deut. 1. 30.
Josh. 10. 14, 42.
2 Chr. 20. 20.
Neh. 4. 20.
Isai. 31. 4.
Isai. 30. 15.
r ver. 21, 20.
r ver. 8.
ch. 7. 3.
r ver. 4.

r ver. 4.

* ch. 13. 21.
* 23. 20.
* 32. 34.
Num. 20. 16.
Isai. 63. 9.

* See Isai. 8. 14.
2 Cor. 4. 3.
r ver. 16.

* Ps. 66. 6.
* ch. 15. 8.
Josh. 3. 16.
* 4. 23.
Neh. 9. 11.
Ps. 74. 13.
* 100. 9.
* 114. 3.
* ver. 29.
Num. 33. 8.
Ps. 66. 6.
* 78. 13.
Isai. 63. 13.
1 Cor. 10. 1.
Hob. 11. 29.
r Hab. 3. 10.
r See Ps. 77. 17, &c.
* ver. 14.
r ver. 16.

* Josh. 4. 18.
 † ch. 15. 1, 7.
 ‡ Hab. 3. 8.
 § Ps. 106. 11.
 ¶ ver. 22.
 †† Ps. 77. 20.
 ‡‡ 78. 52, 53.
 §§ Ps. 106. 8.
 ¶¶ Ps. 59. 10.
 ††† 59. 10.
 ‡‡‡ ch. 4. 31.
 §§§ 19. 9.
 ¶¶¶ John 2. 11.
 †††† 11. 45.
 ‡‡‡‡ Judg. 5. 1.
 §§§§ 2 Sam. 22. 1.
 ¶¶¶¶ Ps. 106. 12.
 ††††† b ver. 21.
 ‡‡‡‡‡ Deut. 10.
 21.
 §§§§§ Ps. 18. 2.
 ¶¶¶¶¶ Isai. 12. 2.
 †††††† Hab. 3. 18.
 ‡‡‡‡‡ ver. 13.
 §§§§§ ch. 3. 15.
 ¶¶¶¶¶ 2 Sam. 22.
 47.
 †††††† Ps. 90. 5.
 ‡‡‡‡‡ 118. 28.
 §§§§§ Isai. 25. 1.
 ¶¶¶¶¶ Rev. 19. 11.
 †††††† ch. 6. 3.
 ‡‡‡‡‡ Ps. 83. 18.
 §§§§§ ch. 14. 28.

the sea ¹returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [†]overthrew the Egyptians in the midst of the sea. And [‡]the waters returned, and [§]covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But [¶]the children of Israel walked upon dry *land* in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 ¶ Thus the LORD [‡]saved Israel that day out of the hand of the Egyptians; and Israel [§]saw the Egyptians dead upon the sea shore. And Israel saw that great [¶]work which the LORD did upon the Egyptians: and the people feared the LORD, and [†]believed the LORD, and his servant Moses.

CHAP. 15. THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will [§]sing unto the LORD, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea.

2^{*} The LORD is my strength and [¶]song, And he is become my salvation: He is my God, and I will prepare him [§]an habitation; My [¶]father's God, and I [†]will exalt him.

3 The LORD is a man of [¶]war: The LORD is his [§]name.

4 [¶]Pharaoh's chariots and his host hath he cast into the sea:

¹ Heb. shook off, Deut. 11. 4. Neh. 9. 11. Ps. 78. 53. Heb. 11. 29.

² Heb. hand.

28. not so much as one of them] Escape would be impossible (v. 26). Pharaoh's destruction, independent of the distinct statement of the Psalmist, Ps. cxxxvi. 15, was in fact inevitable. The station of the king was in the vanguard: on every monument the Pharaoh is represented as the leader of the army. The death of the Pharaoh, and the entire loss of the chariotry and cavalry accounts for the undisturbed retreat of the Israelites through a district then subject to Egypt and easily accessible to their forces. If, as appears probable, Tothmosis II. was the Pharaoh, the first recorded expedition into the Peninsula took place 17 years after his death; and 22 years elapsed before any measures were taken to recover the lost ascendancy of Egypt in Syria. So complete, so marvellous was the deliverance: thus the Israelites were "baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2). When they left Baal-Zephon they were separated finally from the idolatry of Egypt: when they passed the Red Sea their independence of its power was sealed; their life as a nation then began, a life inseparable henceforth from belief in Jehovah and His servant Moses, only to be merged in the higher life revealed by His Son.

XV. 1-18. With the deliverance of Israel is associated the development of the national poetry, which finds its first and perfect expression in this magnificent hymn. It was sung by Moses and the people, an expression which evidently points to him as the author. That it was written at the

time is an assertion expressly made in the text, and it is supported by the strongest internal evidence. In every age this song gave the tone to the poetry of Israel; especially at great critical epochs of deliverance: and in the book of Revelation (xv. 3) it is associated with the final triumph of the Church.

The division of the song into three parts is distinctly marked: 1-5, 6-10, 11-18: each begins with an ascription of praise to God; each increases in length and varied imagery unto the triumphant close.

1. *He hath triumphed gloriously*] Lit. He is gloriously glorious.

the horse and his rider] The word "rider" may include horseman, but applies properly to the charioteer.

2. *The LORD is my strength and song*] My strength and song is Jah. See Ps. lxxviii. 4. The name was chosen here by Moses to draw attention to the promise ratified by the name "I am."

I will prepare Him an habitation] I will glorify Him. Our Authorised Version is open to serious objection, as suggesting a thought (viz. of erecting a temple) which could hardly have been in the mind of Moses at that time, and unsuited to the occasion.

3. *a man of war*] Cp. Ps. xxiv. 8. The name has on this occasion a peculiar fitness: man had no part in the victory; the battle was the Lord's.

the LORD is his name] "Jah is His name." See v. 2.

4. *hath He cast*] "Hurled," as from a sling. See xiv. 27.

His chosen captains also are drowned in the Red sea.

1 The depths have covered them :

6 They sank into the bottom as a stone.

7 Thy right hand, O Lord, is become glorious in power :

And in the greatness of thine "excellency thou hast over-

thrown them that rose up against thee :

Thou sendest forth thy wrath, which consumed them "as

And "with the blast of thy nostrils the waters were gathered

together,

The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will "divide

the spoil ;

My lust shall be satisfied upon them :

I will draw my sword, my hand shall destroy them.

10 They sank as lead in the mighty waters.

Who is like thee, O Lord, among the "gods ?

11 Thou stretchest out thy right hand,

The earth swallowed them.

12 Thou in thy mercy hast "led forth the people which thou

Thou hast guided them in thy strength unto "thy holy habi-

14 The people shall hear, and be afraid :

Sorrow shall take hold on the inhabitants of Palestina.

1 Or, *repossess*.

2 Or, *mighty ones* ?

his chosen captains] See xiv. 7 note.

6. as a stone] The warriors in chariots are

always represented on the monuments with

heavy coats of mail; the corslets of "chosen

captains "consisted of plates of highly tem-

pered bronze, with sleeves reaching nearly

to the elbow, covering the whole body and

the thighs nearly to the knee. The warriors

must have sunk at once like a stone, or as we

read in v. 10, like lumps of lead.

7. *thy wrath*] Lit. Thy burning, i.e. the

fire of Thy wrath, a word chosen expressly

with reference to the effect.

8. The blast of God's nostrils corresponds

to the natural agency, the east wind (xiv.

21), which drove the waters back : on the

north the waters rose high, overhanging

the sands, but kept back by the strong wind :

on the south they laid in massive rollers, kept

down by the same agency in the deep bed

of the Red Sea.

9. *The enemy said*] The abrupt, gasping

utterances;—the haste, cupidly and terro-

city of the Egyptians;—the confusion and dis-

order of their thoughts, belong to the

highest order of poetry. They enable us to

realize the feelings which induced Pharaoh

and his host to pursue the Israelites over

the treacherous sandbanks.

2 ch. 14. 7.
1 ch. 14. 28.
3 Neh. 9. 11.
4 Ps. 118.
5 Deut. 33.
6 Ps. 69. 24.
7 Ps. 69. 24.
8 Ps. 69. 24.
9 Ps. 69. 24.
10 Ps. 69. 24.
11 Ps. 69. 24.
12 Ps. 69. 24.
13 Ps. 69. 24.
14 Ps. 69. 24.
15 Ps. 69. 24.
16 Ps. 69. 24.
17 Ps. 69. 24.
18 Ps. 69. 24.
19 Ps. 69. 24.
20 Ps. 69. 24.
21 Ps. 69. 24.
22 Ps. 69. 24.
23 Ps. 69. 24.
24 Ps. 69. 24.
25 Ps. 69. 24.
26 Ps. 69. 24.
27 Ps. 69. 24.
28 Ps. 69. 24.
29 Ps. 69. 24.
30 Ps. 69. 24.
31 Ps. 69. 24.
32 Ps. 69. 24.
33 Ps. 69. 24.
34 Ps. 69. 24.
35 Ps. 69. 24.
36 Ps. 69. 24.
37 Ps. 69. 24.
38 Ps. 69. 24.
39 Ps. 69. 24.
40 Ps. 69. 24.
41 Ps. 69. 24.
42 Ps. 69. 24.
43 Ps. 69. 24.
44 Ps. 69. 24.
45 Ps. 69. 24.
46 Ps. 69. 24.
47 Ps. 69. 24.
48 Ps. 69. 24.
49 Ps. 69. 24.
50 Ps. 69. 24.

10. *Thou dust blow with thy wind*] Notice the solemn majesty of these few words, in immediate contrast with the tumult and confusion of the preceding verse. In xiv. 28, we read only, "the waters returned," here we are told that it was because the wind blew. A sudden change in the direction of the wind would bring back at once the masses of water heaped up on the north. *they sank as lead*] See note on v. 5. 11. *among the gods*] Cp. Ps. lxxxvi. 8, Deut. xxxii. 16, 17. A Hebrew just leaving the land in which Polytheism attained its highest development, with gigantic statues and temples of incomparable grandeur, might well on such an occasion dwell upon this consummation of the long series of triumphs by which the "greatness beyond compare" of Jehovah was once for all established. 13. *thy holy habitation*] Either Palestine, regarded as the land of promise, sanctified by manifestations of God to the Patriarchs, and destined to be both the home of God's people, and the place where His glory and purposes were to be perfectly revealed : or Mount Moriah.

14. *the inhabitants of Palestina*] i.e. the country of the Philistines. They were the first who would expect an invasion, and the

- ^a Gen. 36. 40. 15 ^aThen ^tthe dukes of Edom shall be amazed;
ⁱ Deut. 2. 4. ^aThe mighty men of Moab, trembling shall take hold upon
^k Num. 22. 3. them;
Hab. 3. 7. ^lAll the inhabitants of Canaan shall melt away.
ⁱ Josh. 5. 1. 16 ^mFear and dread shall fall upon them;
^m Deut. 2. 25. By the greatness of thine arm they shall be *as* still ^aas a stone;
Josh. 2. 9. Till thy people pass over, O LORD, till the people pass over,
ⁿ 1 Sam. 25. 37. ^owhich thou hast purchased.
^o ch. 10. 5. 17 Thou shalt bring them in, and ^pplant them in the mountain
Ps. 74. 2. of thine inheritance,
Isai. 43. 1. In the place, O LORD, *which* thou hast made for thee to
Jer. 31. 11. dwell in,
Tit. 2. 14. In the ^qsanctuary, O LORD, *which* thy hands have es-
1 Pet. 2. 9. tablished.
^p Ps. 44. 2. 18 ^rThe LORD shall reign for ever and ever.
^q Ps. 78. 54. 19 For the ^shorse of Pharaoh went in with his chariots and with
^r Ps. 10. 16. his horsemen into the sea, and ^tthe LORD brought again the
& 20. 10. waters of the sea upon them; but the children of Israel went on
& 146. 10. 20 dry *land* in the midst of the sea. ¶ And Miriam ^uthe prophetess,
Isai. 57. 15. ^uthe sister of Aaron, ^vtook a timbrel in her hand; and all the
^s ch. 14. 23. 21 women went out after her ^wwith timbrels and with dances. And
Prov. 21. 31. Miriam ^xanswered them,
^t ch. 14. 28. ^bSing ye to the LORD, for he hath triumphed gloriously;
^u Judg. 4. 4. The horse and his rider hath he thrown into the sea.
^v 1 Sam. 10. 5. 22 ¶ So Moses brought Israel from the Red sea, and they went out
^w Num. 26. 59. into the wilderness of ^yShur; and they went three days in the
^x 1 Sam. 18. 6.
^y Ps. 68. 11.
^z 1 Sam. 18. 7.
^a ver. 1.
^c Gen. 16. 7.

first whose district would have been invaded but for the faintheartedness of the Israelites.

15. *the dukes of Edom*] See Gen. xxxvi. 15. It denotes the chieftains, not the kings of Edom.

the mighty men of Moab] The physical strength and great stature of the Moabites are noted in other passages: see Jer. xlviii. 29, 41.

Canaan] The name in this, as in many passages of Genesis, designates the whole of Palestine: and is used of course with reference to the promise to Abraham. It was known to the Egyptians, and occurs frequently on the monuments as Pa-kanana, which applies, if not to the whole of Palestine, yet to the northern district under Lebanon, which the Phœnicians occupied and called Canaan.

17. *in the mountain of thine inheritance*] See r. 13.

19. *For the horse, &c.*] This verse does not belong to the hymn, but marks the transition from it to the narrative.

20. *And Miriam the prophetess*] The part here assigned to Miriam and the women of Israel is in accordance both with Egyptian and Hebrew customs. The men are represented as singing the hymn in chorus, under the guidance of Moses; at each interval Miriam and the women sang the refrain, marking the time with the timbrel, and with the measured rhythmical movements always associated with solemn festivities. Compare Judg. xi. 34, 2 Sam. vi. 5, and marg. ref. The word used in this passage for the

timbrel is Egyptian, and judging from its etymology and the figures which are joined with it in the inscriptions, it was probably the round instrument.

Miriam is called a prophetess, evidently (Numbers xii. 2) because she and Aaron had received divine communications. The word is used here in its proper sense of uttering words suggested by the Spirit of God. See Genesis xx. 7. She is called the sister of Aaron, most probably to indicate her special position as co-ordinate, not with Moses the leader of the nation, but with his chief aid and instrument.

22. *So Moses*] Lit. *And Moses*. The history of the journey from the Red Sea to Sinai begins in fact with this verse, which would more conveniently have been the commencement of another chapter.

from the Red sea] The station where Moses and his people halted to celebrate their deliverance is generally admitted to be the Ayoun Musa, i.e. the fountains of Moses. It is the only green spot near the passage over the Red Sea. There are several wells there, which in the time of Moses were probably enclosed and kept with great care by the Egyptians, for the use of the frequent convoys to and from their ancient settlements at Sarbut el Khadem and the Wady Mughara.

the wilderness of Shur] This name belongs to the whole district between the north-eastern frontier of Egypt and Palestine. The word is undoubtedly Egyptian, and is derived probably from the word Khar,

- 23 wilderness, and found no water. And when they came to ^aMarah, they could not drink of the waters of Marah, for they were
 24 bitter: therefore the name of it was called ^bMarah. And the people murmured against Moses, saying, What shall we drink?
 25 And he ^ccried unto the LORD; and the LORD shewed him a tree, ^dwhich when he had cast into the waters, the waters were made sweet: there he ^emade for them a statute and an ordinance,
 26 and there ^fhe proved them, and said, ^gIf thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^hdis-eases upon thee, which I have brought upon the Egyptians: for
 27 I am the LORD ⁱthat healeth thee. ¶ ^jAnd they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.
- CHAP. 16. AND they took ^ktheir journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^lSin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of
 2 Egypt. And the whole congregation of the children of Israel
 3 murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, ^mWould to God we had died by the hand of the LORD in the land of Egypt, ⁿwhen we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole
 4 assembly with hunger. ¶ Then said the LORD unto Moses, Behold, I will rain ^obread from heaven for you; and the people shall go out and gather ^pa certain rate every day, that I may
 5 prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that

¹ That is, *Bitterness*, Ruth 1. 20.

² Heb. *the portion of a day in his day*, Prov. 30. 8. Matt. 6. 11.

^a Num. 33. 8.

^c ch. 16. 2.

^f ch. 14. 10.

^g Ps. 50. 15.

^h See 2 Kin.

2. 21.

ⁱ See Josh.

24. 25.

^j ch. 16. 4.

^k Deut. 8. 2.

^l Judg. 2. 22.

^m Ps. 60. 10.

ⁿ Deut. 7.

12. 15.

^o Deut. 28.

27. 60.

^p ch. 23. 25.

^q ch. 41. 3, 4.

^r Num. 33. 9.

^s Nam. 33.

10. 11.

^t Ezek. 30.

15.

^u ch. 15. 24.

^v Ps. 106. 25.

^w 1 Cor. 10. 10.

^x Lam. 4. 0.

^y Num. 11.

4, 5.

^z Ps. 78. 24.

^{aa} & 105. 40.

^{ab} John 6. 31.

^{ac} 1 Cor. 10. 3.

^{ad} ch. 15. 25.

^{ae} Deut. 8. 2.

which designated all the country between Egypt and Syria proper.

three days] The distance between Ayoun Musa and Huwara, the first spot where any water is found on the route, is 33 geographical miles. The whole district is a tract of sand, or rough gravel.

23. *Marah*] Now identified with the fount of Huwara. The fountain rises from a large mound, a whitish petrification, deposited by the water, and is considered by the Arabians to be the worst in the whole district.

25. *a tree, &c.*] The statement points to a natural agency, but the result was manifestly supernatural.

he made, &c.] The Lord then set before the fundamental principle of implicit trust, to be shown by obedience. The healing of the water was a symbol of deliverance from physical and spiritual evils.

27. *Elim*] The valley of Gharandel, two hours' journey south of Huwara.

twelve wells] Read *springs*; the Hebrew denotes natural sources. These springs may have been perennial when a richer vegetation clothed the adjacent heights.

XVI. 1. *the wilderness of Sin*] The desert tract, called Debbet er Ramleh, extends

nearly across the peninsula from the Wady Nasb in a south-easterly direction, between the limestone district of Et Tih and the granite of Sinai. The journey from the station at Elim, or even from that on the Red Sea, could be performed in a day: at that time the route was kept in good condition by the Egyptians.

2. *murmured*] The want of food was first felt after six weeks from the time of the departure from Egypt, see r. 1: we have no notice previously of any deficiency of bread.

3. *by the hand of the LORD*] This evidently refers to the plagues, especially the last, in Egypt: the death which befell the Egyptians appeared to the people preferable to the sufferings of famine.

flesh pots, and...bread] These expressions prove that the servile labours to which they had been subjected did not involve privations: they were fed abundantly, either by the officials of Pharaoh, or more probably by the produce of their own fertile district.

4. *that I may prove them*] The trial consisted in the restriction to the supply of their daily wants.

5. *it shall be twice as much*] They should collect and prepare a double quantity.

^a See ver. 22.
Lev. 25. 21.

ⁱ See ver.
12, 13.

& ch. 6. 7.
Num. 16.
28, 29, 30.

^k See ver. 10.
Isai. 35. 2.

& 40. 5.
John 11. 4,
40.

^l Num. 16.
11.

^m See 1

Sam. 8. 7.
Luke 10. 16.

Rom. 13. 2.
ⁿ Num. 16.
16.

^o ver. 7.
ch. 13. 21.

1 Kin. 8.
10, 11.

^p ver. 8.
^q ver. 6.

^r ver. 7.

^s Num. 11.
31.

Ps. 78. 27.
& 105. 40.

^t Num. 11. 9.
^u Num. 11. 7.

Deut. 8. 3.
Neh. 9. 15.

Ps. 78. 24.

^v John 6.
31, 49, 58.

1 Cor. 10. 3.

^w ver. 36.

which they bring in; and ^hit shall be twice as much as they
6 gather daily. ¶ And Moses and Aaron said unto all the children
of Israel, ⁱAt even, then ye shall know that the LORD hath brought
7 you out from the land of Egypt: and in the morning, then ye
shall see ^kthe glory of the LORD; for that he heareth your mur-
muring against the LORD: and ^lwhat are we, that ye murmur
8 against us? And Moses said, *This shall be*, when the LORD
shall give you in the evening flesh to eat, and in the morning
bread to the full; for that the LORD heareth your murmurings
which ye murmur against him: and what *are* we? Your mur-
9 murings *are* not against us, but ^magainst the LORD. And Moses
spake unto Aaron, Say unto all the congregation of the children
of Israel, ⁿCome near before the LORD: for he hath heard your
10 murmurings. And it came to pass, as Aaron spake unto the
whole congregation of the children of Israel, that they looked
toward the wilderness, and, behold, the glory of the LORD ^oap-
11 peared in the cloud. And the LORD spake unto Moses, saying,
12 ^pI have heard the murmurings of the children of Israel: speak
unto them, saying, ^qAt even ye shall eat flesh, and ^rin the morn-
ing ye shall be filled with bread; and ye shall know that I *am*
13 the LORD your God. ¶ And it came to pass, that at even ^sthe
quails came up, and covered the camp: and in the morning ^tthe
dew lay round about the host. And when the dew that lay was
14 gone up, behold, upon the face of the wilderness *there lay* ^ua small
15 round thing, *as small as the hoar frost on the ground*. And when
the children of Israel saw *it*, they said one to another, ^v*It is*
manna: for they wist not what it *was*. And Moses said unto
them, ^w*This is the bread which the LORD hath given you to eat.*
16 *This is the thing which the LORD hath commanded, Gather of it*
every man according to his eating, ^xan omer ^yfor every man,
according to the number of your ^zpersons; take ye every man

¹ Or, *What is this?* or, *It is a portion.* ² Heb. *by the poll*, or, *head.* ³ Heb. *souls.*

7. *the glory of the LORD*] the visible ap-
pearance described in v. 10.

10. *appeared in the cloud*] Or, "was seen
in a cloud." The definite article would im-
ply that the cloud was the same which is
often mentioned in connection with the ta-
bernacle. The people saw the cloud here
spoken of beyond the camp.

13. *quails*] This bird migrates in immense
numbers in spring from the south: it is no-
where more common than in the neighbour-
hood of the Red Sea. In this passage we
read of a single flight so dense that it co-
vered the encampment. The miracle con-
sisted in the precise time of the arrival and
its coincidence with the announcement.

15. *It is manna*] "Man" or "man-hut,"
i.e. white manna, was the name under which
the substance was known to the Egyptians,
and therefore to the Israelites. The manna
of the Peninsula of Sinai is the sweet juice
of the Tarfa, a species of tamarisk. It ex-
udes from the trunk and branches in hot
weather, and forms small round white
grains. In cold weather it preserves its
consistency, in hot weather it melts rapidly.
It is either gathered from the twigs of the

tamarisk, or from the fallen leaves under-
neath the tree. The colour is a greyish yel-
low. It begins to exude in May, and lasts
about six weeks. According to Ehrenberg
it is produced by the puncture of an insect.
It is abundant in rainy seasons, many years
it ceases altogether. The whole quantity
now produced in a single year does not ex-
ceed 600 or 700 pounds. It is found in the
district between the Wady Gharandel, *i.e.*
Elim, and Sinai, in the Wady Sheikh, and
in some other parts of the Peninsula. When
therefore the Israelites saw the "small
round thing," they said at once "this is
manna," but with an exclamation of sur-
prise at finding it, not under the tamarisk
tree, but on the open plain, in such immense
quantities, under circumstances so unlike
what they could have expected: in fact they
did not know what it really was, only what
it resembled.

16. *an omer*] *i.e.* the tenth part of an
Ephah, see v. 36. The exact quantity cannot
be determined, since the measures varied at
different times. Josephus makes the omer
equal to six half-pints. The ephah was an
Egyptian measure, supposed to be about a

- 17 for *them* which *are* in his tents. And the children of Israel did
 18 so, and gathered, some more, some less. And when they did
 mote it with an omer, ^ahe that gathered much had nothing over, ^{= 2 Cor. 8. 15.}
 and he that gathered little had no lack; they gathered every
 19 man according to his eating. And Moses said, Let no man leave
 20 of it till the morning. Notwithstanding they hearkened not
 unto Moses; but some of them left of it until the morning, and
 it bred worms, and stank: and Moses was wroth with them.
 21 And they gathered it every morning, every man according to
 22 his eating: and when the sun waxed hot, it melted. ¶ And it
 came to pass, *that* on the sixth day they gathered twice as much
 bread, two omers for one *man*: and all the rulers of the congre-
 23 gation came and told Moses. And he said unto them, This is
that which the LORD hath said, To-morrow is ^athe rest of the
 holy sabbath unto the LORD: bake *that* which ye will bake to ^{ch. 20. 8.}
 day, and seethe that ye will seethe; and that which remaineth ^{& 31. 15.}
 24 over lay up for you to be kept until the morning. And they ^{& 35. 3.}
 laid it up till the morning, as Moses bade: and it did not ^{Lev. 23. 3.} stink,
 25 neither was there any worm therein. And Moses said, Eat that
 to day; for to day is a sabbath unto the LORD: to day ye shall ^{b ver. 20.}
 26 not find it in the field. ^cSix days ye shall gather it; but on the
 seventh day, *which is* the sabbath, in it there shall be none.
 27 And it came to pass, *that* there went out *some* of the people on
 28 the seventh day for to gather, and they found none. And the
 LORD said unto Moses, How long ^drefuse ye to keep my com-
 29 mandments and my laws? See, for that the LORD hath given ^{d 2 Kin. 17.}
^{14.}
^{Ps. 78. 10,}
^{22. & 106. 12.}

bushel or one-third of a hin. The word omer, in this sense, occurs in no other passage. It was probably not used at a later period, belonging, like many other words, to the time of Moses. It is found in old Egyptian. See Lev. xix. 36.

17. *some more, some less*] It is evidently implied that the people were in part at least disobedient and failed in this first trial.

18. *had nothing over*] Whatever quantity each person had gathered, when he measured it in his tent, he found that he had just as many omers as he needed for the consumption of his family.

20. *it bred worms*] This result was supernatural: no such tendency to rapid decomposition is recorded of common manna.

21. *it melted*] This refers to the manna which was not gathered.

22. *twice as much bread*] See v. 5.

From this passage and from v. 5 it is inferred that the seventh day was previously known to the people as a day separate from all others, and if so, it must have been observed as an ancient and primeval institution.

23. *To-morrow, &c.*] Or, *To-morrow is a rest, a Sabbath holy to Jehovah: i.e.* to-morrow must be a day of rest, observed strictly as a Sabbath, or festal rest, holy to Jehovah.

bake, &c.] These directions shew that the manna thus given differed essentially from the natural product. Here and in Numbers xi. 8 it is treated in a way which shews that it

had the property of corn, could be ground in a mortar, baked and boiled. Ordinary manna is used as honey, it cannot be ground, and it melts when exposed to a moderate heat, forming a substance like barley sugar, called "*manna tabulata*." In Persia it is boiled with water and brought to the consistency of honey. The Arabs also boil the leaves to which it adheres, and the manna thus dissolved floats on the water as a glutinous or oily substance. It is obvious that these accounts are inapplicable to the manna from heaven, which had the characteristics and nutritive properties of bread.

25. *Eat that to day*] The practical observance of the Sabbath was thus formally instituted before the giving of the Law. The people were to abstain from the ordinary work of every-day life: they were not to collect food, nor, as it would seem, even to prepare it as on other days.

27. *there went out some of the people*] This was an act of wilful disobedience. It is remarkable, being the first violation of the express command, that it was not visited by a signal chastisement: the rest and peace of the "*Holy Sabbath*" were not disturbed by a manifestation of wrath.

28. *How long*] The reference to v. 4 is obvious. The prohibition involved a trial of faith, in which as usual the people were found wanting. Every miracle formed some part, so to speak, of an educational process.

29. *abide ye every man in his place*] The

* Num. 11.
7, 8.

/ Heb. 9. 4.
* ch. 25. 10.
& 40. 20.
Num. 17. 10.
Deut. 10. 5.
1 Kin. 8. 9.
* Num. 33.
38.
Deut. 8. 2.
Neh. 9. 20.
John 6. 31.
* Josh. 5. 12.
Neh. 9. 15.
* ch. 10. 1.
Num. 33.
12, 14.
* Num. 20.
3, 4.
* Deut. 6. 16.
Ps. 78. 18.
Isai. 7. 12.
Matt. 4. 7.
1 Cor. 10. 9.
* ch. 16. 2.

you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and *it was* like coriander seed, white; and the taste of it *was* like wafers made with honey. ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the LORD. Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

CHAP. 17. AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with

expression in Hebrew is peculiar and seems almost to enjoin a position of complete repose: "in his place" is lit. under himself, as the Oriental sits with his legs drawn up under him. The prohibition must however be understood with reference to its immediate object; they were not to go forth from their place in order to gather manna, which was on other days without the camp. The spirit of the law is sacred rest. The Lord gave them this Sabbath, as a blessing and privilege. It was "made for man." (Mark ii. 27.)

31. *Manna*] It was not indeed the common manna, as they then seem to have believed, but the properties which are noted in this passage are common to it and the natural product: in size, form and colour it resembled the seed of the white coriander, a small round grain of a whitish or yellowish grey.

33. *a pot*] The word here used occurs in no other passage. It corresponds in form and use to the Egyptian for a casket or vase in which oblations were presented.

34. *the Testimony*] See marg. ref.

35. *did eat manna forty years*] This does not necessarily imply that the Israelites were fed exclusively on manna, or that the supply was continuous during forty years; but that whenever it might be needed, owing to the total or partial failure of other food, it was given until they entered the promised land. They had numerous flocks and

herds, which were not slaughtered (see Numbers xi. 22), but which gave them milk, cheese and of course a limited supply of flesh: nor is there any reason to suppose that during a considerable part of that time they may not have cultivated some spots of fertile ground in the wilderness. We may assume, as in most cases of miracle, that the supernatural supply was commensurate with their actual necessity. The manna was not withheld in fact until the Israelites had passed the Jordan.

XVII. 1. *according to their journeys*] The Israelites rested at two stations before they reached Rephidim, viz. Dophkah and Alush (Numbers xxxiii. 12-14). Dophkah was in the Wady Sih, a day's journey from the Wady Nasb. The wilderness of Sin (xvi. 1) properly speaking ends here, the sandstone ceases, and is replaced by the porphyry and granite which belong to the central formation of the Sinaitic group. Alush may have been near the entrance to the Wady Sheikh.

Rephidim] [Various places at Feiran at the base of Mount Serbal, or at the pass of El Watiyeh.]

2. *tempt the LORD*] It is a general characteristic of the Israelites that the miracles, which met each need as it arose, failed to produce a habit of faith: but the severity of the trial, the faintness and anguish of thirst in the burning desert, must not be overlooked in appreciating their conduct.

- 4 thirst? And Moses cried unto the LORD, saying, What shall
 5 I do unto this people? they be almost ready to stone me. And
 the LORD said unto Moses, ^aGo on before the people, and take
 with thee of the elders of Israel; and thy rod, wherewith ^bthou
 6 smotest the river, take in thine hand, and go. Behold, I will
 stand before thee there upon the rock in Horeb; and thou shalt
 smite the rock, and there shall come water out of it, that the
 people may drink. And Moses did so in the sight of the elders
 7 of Israel. And he called the name of the place ^kMassah, and
²Meribah, because of the chiding of the children of Israel, and
 because they tempted the LORD, saying, Is the LORD among us,
 8 or not? ¶ Then came Amalek, and fought with Israel in
 9 Rephidim. And Moses said unto ^mJoshua, Choose us out men,
 and go out, fight with Amalek: to-morrow I will stand on the
 10 top of the hill with ⁿthe rod of God in mine hand. So Joshua
 did as Moses had said to him, and fought with Amalek: and
 11 Moses, Aaron, and Hur went up to the top of the hill. And it
 came to pass, when Moses ^oheld up his hand, that Israel pre-
 12 vailed: and when he let down his hand, Amalek prevailed. But
 Moses' hands were heavy; and they took a stone, and put it
 under him, and he sat thereon; and Aaron and Hur stayed up
 his hands, the one on the one side, and the other on the other
 side; and his hands were steady until the going down of the sun.
 13 And Joshua discomfited Amalek and his people with the edge of
 14 the sword. ¶ And the LORD said unto Moses, ^pWrite this for a

^c ch. 14. 15.
^f 1 Sam. 30.
^g John 8. 59.
^h & 10. 31.
ⁱ Ezek. 2. 6.
^j & ch. 7. 20.
^k Num. 20. 8.
^l Num. 20.
^m 10, 11.
ⁿ Ps. 78. 15.
^o & 105. 41.
^p & 114. 8.
^q 1 Cor. 10. 4.
^r Num. 20.
^s 13.
^t Ps. 81. 7.
^u & 95. 8.
^v Heb. 3. 8.
^w Gen. 36. 12.
^x Num. 24. 20.
^y Deut. 25. 17.
^z 1 Sam. 15. 2.
^{aa} Called
^{ab} Jesus, Acts
^{ac} 7. 45.
^{ad} Heb. 4. 8.
^{ae} ch. 4. 20.
^{af} Jam. 5. 16.
^{ag} ch. 34. 27.

¹ That is, *Tentation*.

² That is, *Chiding*, or, *Strife*.

6. *the rock in Horeb*] [a rock situate, according to Arab tradition, in Wady Feiran. Horeb was a name given to the whole desert of Sinai and subsequently attached to the mountain. Palmer].

It is questioned whether the water thus supplied ceased with the immediate occasion; see 1 Cor. x. 4, the general meaning of which appears to be that their wants were ever supplied from Him, of Whom the rock was but a symbol, and Who accompanied them in all their wanderings.

7. *Massah...Meribah*] See margin. On the importance of this lesson see our Lord's words, Matt. iv. 7.

8. *Then came Amalek*] The attack occurred about two months after the Exodus, towards the end of May or early in June, when the Bedouins leave the lower plains in order to find pasture for their flocks on the cooler heights. The approach of the Israelites to Sinai would of course attract notice, and no cause of warfare is more common than a dispute for the right of pasturage. The Amalekites were at that time the most powerful race in the Peninsula; here they took their position as the chief of the heathens. They were also the first among the heathens who attacked God's people, and as such were marked out for punishment (see marg. ref.).

9. *Joshua*] This is the first mention of the great follower and successor of Moses. He died at the age of 110, some 65 years after this transaction. His original name

was Hosea, but Moses calls him by the full name, which was first given about forty years afterwards, as that by which he was to be known to succeeding generations. From this it may perhaps be inferred that this portion of Exodus was written, or revised, towards the end of the sojourn in the wilderness.

the rod of God] See iv. 20. The hill is supposed to be the height now called Feria on the north side of the plain Er Rahah; [or, Jebel Tahuneh over Feiran. Palmer].

10. *Hur*] Again mentioned with Aaron, in xxiv. 14. He was grandfather of Bezaleel, the great sculptor and artificer of the tabernacle, (xxx. 2-5), and belonged to the tribe of Judah. (See 1 Chron. ii. 18-20.)

11. The act represents the efficacy of intercessory prayer—offered doubtless by Moses—a point of great moment to the Israelites at that time and to the Church in all ages.

12. *until the going down of the sun*] The length of this first great battle indicates the strength and obstinacy of the assailants. It was no mere raid of Bedouins, but a deliberate attack of the Amalekites, who had been probably thoroughly trained in warfare by their struggles with Egypt.

13. *with the edge of the sword*] This expression always denotes a great slaughter of the enemy.

14. *in a book*] in the book, i.e. the book which contained the history of God's dealings with His people. Moses was further

^q Num. 31.
20.
Deut. 25. 10.
1 Sam. 15.
3, 7.
& 30. 1, 17.
2 Sam. 8. 12.
Ezra 9. 14.
^a ch. 2. 10.
^b 3. 1.
^c Ps. 44. 1.
& 77. 14, 15.
& 78. 4.
& 105. 5, 43.
& 106. 2, 8.
^d ch. 4. 26.
^e Acts 7. 20.
^f ch. 2. 22.

^j ch. 3. 1, 12.

^g Gen. 14. 17.
& 18. 2.
& 19. 1.
1 Kin. 2. 10.
^h Gen. 29. 13.
& 33. 4.

memorial in a book, and rehearse *it* in the ears of Joshua : for ^qI will utterly put out the remembrance of Amalek from under ¹⁵ heaven. And Moses built an altar, and called the name of it ¹⁶ *Jehovah-nissi* : for he said, ²Because ³the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

CHAP. 18. WHEN ^aJethro, the priest of Midian, Moses' father in law, heard of all that ^bGod had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt ; ² then Jethro, Moses' father in law, took Zipporah, Moses' wife, ³ after he had sent her back, and her ⁴two sons ; of which the ⁵name of the one was ⁴Gershom ; for he said, I have been an ⁶alien in a strange land : and the name of the other was ⁶Eliezer ; for the God of my father, *said he*, was mine help, and delivered ⁷me from the sword of Pharaoh : and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ⁸the mount of God : and he said unto Moses, I thy father in law Jethro am come unto thee, and ⁹thy wife, and her two sons with her. And Moses ⁹went out to meet his father in law, and did obeisance, and ¹⁰kissed him ; and they asked each other of their ¹⁰welfare ; and they came into the ⁸tent. ¶ And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all

¹ That is, *The LORD my banner*. See Judg. 6. 24.

² Or, *Because the hand of Amalek is against the*

throne of the LORD, therefore, &c.

³ Hob. *the hand upon the throne of the LORD*.

⁴ That is, *A stranger there*.

⁵ That is, *My God is an help*.

⁶ Heb. *peace*, Gen. 43. 27. 2 Sam. 11. 7.

instructed to impress the command specially on the mind of Joshua, as the leader to whom the first step towards its accomplishment would be entrusted on the conquest of Canaan. The work was not actually completed until the reign of Hezekiah, 1 Chron. iv. 43.

15. *Jehovah-nissi* See the margin, "*Jehovah my banner*." As a proper name the Hebrew word is rightly preserved. The meaning is evidently that the name of Jehovah is the true banner under which victory is certain ; so to speak, the motto or inscription on the banners of the host. Inscriptions on the royal standard were well known. Each of the Pharaohs on his accession adopted one in addition to his official name.

16. *Because the LORD hath sworn* This rendering is incorrect. Our translators regard the expression as a solemn asseveration by the throne of God. To this however the objections are insuperable ; it has no parallel in Scriptural usage : God swears by Himself, not by His Throne. As the Hebrew text now stands the meaning is more satisfactorily given in the margin.

An alteration, slight in form, but considerable in meaning, has been proposed with much confidence, viz. "*Nes*," standard for "*Kes*," throne ; thus connecting the name of the altar with the sentence. Conjectural emendations are not to be adopted without necessity, and the obvious a priori probability of such a reading makes it im-

probable that one so far more difficult should have been substituted for it. One of the surest canons of criticism militates against its reception. The text as it stands was undoubtedly that which was alone known to the Targumists, the Samaritans, the Syriac, the Latin and the Arabic translators. The LXX. appear to have had a different reading, *ἐν χειρὶ κρυφαῖα πολέμει*.

XVIII. The events recorded in this chapter could not have occupied many days, fifteen only elapsed between the arrival of the Israelites in the wilderness of Sin and their final arrival at Sinai, see xvi. 1, and xix. 1. This leaves however sufficient time for the interview and transactions between Moses and Jethro.

1. Jethro was in all probability the "brother in law" of Moses (iii. 1). On the parting from Zipporah, see iv. 26.

5. *the wilderness* *i.e.*, according to the view which seems on the whole most probable, the plain near the northern summit of Horeb, the mount of God. The valley which opens upon Er Rahah on the left of Horeb is called by the Arabs Wady Shueib, *i.e.* the vale of Hobab.

6. *and he said, &c.* Or, according to the Greek Version, "*And it was told to Moses, saying, Lo, thy father in law Jethro is come.*"

7. *asked each other of their welfare* Addressed each other with the customary salutation, "*Peace be unto you.*"

- the travail that had ¹come upon them by the way, and *how* the
 9 LORD ¹delivered them. And Jethro rejoiced for all the goodness
 which the LORD had done to Israel, whom he had delivered out
 10 of the hand of the Egyptians. And Jethro said, ²Blessed be the
 LORD, who hath delivered you out of the hand of the Egyptians,
 and out of the hand of Pharaoh, who hath delivered the people
 11 from under the hand of the Egyptians. Now I know that the
 LORD is ¹greater than all gods: ³for in the thing wherein they
 12 dealt ⁴proudly *he was* above them. And Jethro, Moses' father in
 law, took a burnt offering and sacrifices for God: and Aaron
 came, and all the elders of Israel, to eat bread with Moses' father
 13 in law ⁵before God. ¶ And it came to pass on the morrow, that
 Moses sat to judge the people: and the people stood by Moses
 14 from the morning unto the evening. And when Moses' father
 in law saw all that he did to the people, he said, What *is* this
 thing that thou doest to the people? Why sittest thou thyself
 alone, and all the people stand by thee from morning unto even?
 15 And Moses said unto his father in law, Because ⁶the people come
 16 unto me to enquire of God: when they have ⁷a matter, they
 come unto me; and I judge between ⁸one and another, and I do
 17 ⁹make *them* know the statutes of God, and his laws. And
 Moses' father in law said unto him, The thing that thou doest *is*
 18 not good. ¹⁰Thou wilt surely wear away, both thou and this
 people that *is* with thee: for this thing *is* too heavy for thee;
 19 ¹¹thou art not able to perform it thyself alone. Harken now
 unto my voice, I will give thee counsel, and ¹²God shall be with
 thee: Be thou ¹³for the people to God-ward, that thou mayest
 20 ¹⁴bring the causes unto God: and thou shalt ¹⁵teach them ordi-
 nances and laws, and shalt shew them ¹⁶the way wherein
 21 they must walk, and ¹⁷the works that they must do. Moreover
 thou shalt provide out of all the people ¹⁸able men, such as
¹⁹fear God, ²⁰men of truth, ²¹hating covetousness; and place

¹ Heb. found them, Gen. 44. 34. Num. 20. 14.

² Heb. a man and his fellow.

³ Heb. fading thou wilt fade.

⁴ Ps. 78. 42. & 107. 2.
⁵ Gen. 14. 20.
⁶ 2 Sam. 18. 28.
⁷ Luke 1. 68.
⁸ 2 Chr. 2. 5.
⁹ Ps. 95. 3. & 97. 9.
¹⁰ ch. 14. 27.
¹¹ 1 Sam. 2. 3.
¹² Neh. 9. 10.
¹³ Job 40. 11.
¹⁴ Ps. 31. 23.
¹⁵ Luke 1. 61.
¹⁶ Deut. 12. 7.
¹⁷ 1 Chr. 29. 22.
¹⁸ 1 Cor. 10. 18. 21, 31.
¹⁹ Lev. 24. 12.
²⁰ Num. 15. 34.
²¹ ch. 24. 14.
²² 2 Sam. 15. 3.
²³ Acts 18. 15.
²⁴ 1 Cor. 6. 1.
²⁵ Lev. 24. 15.
²⁶ Num. 15. 35.
²⁷ Num. 11. 14, 17.
²⁸ Deut. 1. 9.
²⁹ ch. 3. 12.
³⁰ ch. 20. 19.
³¹ Deut. 6. 5.
³² Num. 27. 8.
³³ Deut. 4. 1.
³⁴ Ps. 143. 8.
³⁵ Deut. 1. 18.
³⁶ ver. 25.
³⁷ 2 Chr. 19. 5
³⁸ —10.
³⁹ Gen. 42. 18.
⁴⁰ 2 Sam. 23. 3.
⁴¹ Ezek. 18. 8.
⁴² Deut. 16. 19.

11. *greater than all gods*] See xv. 11. The words simply indicate a conviction of the incomparable might and majesty of Jehovah. *for in...above them*] i.e. the greatness of Jehovah was shewn in those transactions wherein the Egyptians had thought to deal haughtily and cruelly against the Israelites. Jethro refers especially to the destruction of the Egyptian host in the Red Sea.

12. *a burnt offering and sacrifices*] This verse clearly shows that Jethro was recognized as a priest of the true God, and is of great importance in its bearings upon the relation between the Israelites and their congeners, and upon the state of religion among the descendants of Abraham.

13. *from the morning unto the evening*] It may be assumed as at least probable that numerous cases of difficulty arose out of the division of the spoil of the Amalekites (xvii. 13), and causes would have accumulated during the journey from Elim.

15. *to enquire of God*] The decisions of Moses were doubtless accepted by the people as oracles. The internal prompting of the Spirit was a sufficient guidance for him, and

a sufficient authority for the people.

18. *Thou wilt surely wear away*] From decay and exhaustion.

19. *counsel*] Jethro draws the distinction between the functions of the legislator and the judge.

to God-ward] Lit. "before God," standing between them and God, both as His minister or representative and also as the representative of the people, their agent, so to speak, or deputy before God.

20. *teach them*] The Hebrew word is emphatic, and signifies "enlightenment." The text gives four distinct points, (a) the "ordinances," or specific enactments, (b) "the laws," or general regulations, (c) "the way," the general course of duty, (d) "the works," each specific act.

21. *able men*] The qualifications are remarkably complete, ability, piety, truthfulness, and unselfishness. From Deut. i. 13, it appears that Moses left the selection of the persons to the people, an example followed by the Apostles; see Acts vi. 3.

rulers of thousands, &c.] The numbers appear to be conventional, corresponding

- such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people ^{at} all seasons: ^{and} it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and ^{they} shall bear *the burden* with thee. If thou shalt do this thing, and God command thee so, then thou shalt be ^{able} to endure, and all this people shall also go to ^{their} place in peace. ¶ So Moses hearkened to the voice of his father in law, and did all that he had said. And ^{Moses} chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they ^{judged} the people at all seasons: the ^{hard} causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and ^{he} went his way into his own land.
- CHAP. 19.** IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^{came} they into the wilderness of Sinai. For they were departed from ^{Raphi-}dim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^{the} mount.
- And ^{Moses} went up unto God, and the LORD ^{called} unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ^{Ye} have seen what I did unto the Egyptians, and *how* ^I bare you on eagles' wings, and brought you unto myself. Now ^{therefore}, if ye will obey my voice indeed, and keep my covenant, then ^{ye} shall be a peculiar treasure unto me above all people: for ^{all} the earth ^{is} mine: and ye shall be unto me a ^{kingdom} of priests, and an ^{holy}

nearly, but not exactly, to the military, or civil divisions of the people: the largest division 1000 is used as an equivalent of a gens under one head, Num. i. 16, x. 4; Josh. xxii. 14.

The word "rulers," sometimes rendered "princes," is general, including all ranks of officials placed in command. The same word is used regularly on Egyptian monuments of the time of Moses.

23. *to their place*] i.e. to Canaan, which is thus recognised by Jethro as the appointed and true home of Israel. Cp. Num. x. 29, 30.

24. *hearkened*] Nothing can be more characteristic of Moses, who combines on all occasions distrust of himself and singular openness to impressions, with the wisdom and sound judgment which chooses the best course when pointed out.

27. *into his own land*] Midian (ii. 15).

XIX. 1, 2. *the wilderness...the desert of Sinai*] If the mount from which the Law was delivered be the rock of Ras Safsafah, then the spacious plain of Er Rahah would be the "desert" of Sinai (see v. 17).

3. *Moses went up unto God*] This seems to imply that the voice was heard by Moses as he was ascending the mount.

house of Jacob] This expression does not occur elsewhere in the Pentateuch. It has a peculiar fitness here, referring doubtless to the special promises made to the Patriarch.

4. *on eagles' wings*] Both in the Law (Deut. xxxii. 11) and in the Gospel (Matt. xxiii. 37), the Church is compared to fledglings which the mother cherishes and protects under her wings: but in the Law that mother is an eagle, in the Gospel a hen; thus shadowing forth the diversity of administration under each Covenant: the one of power, which God manifested when He brought His people out of Egypt with a mighty hand and an outstretched arm, and led them into the promised land; the other of grace, when Christ came in humility and took the form of a servant and became obedient unto death, even the death of the Cross. Cp. also Rev. xii. 14.

5. *a peculiar treasure*] A costly possession acquired with exertion, and carefully guarded. The peculiar relation in which Israel stands, taken out of the heathen world and consecrated to God, as His slaves, subjects, and children, determines their privileges, and is the foundation of their duties. The same principle applies even in a stronger sense to the Church. See Acts xx. 28; 1 Cor. vi. 20; 1 Pet. ii. 9.

all the earth is mine] It was a point of great practical importance, to impress upon the Jews that their God was no mere national Deity. Cp. Deut. x. 14; Ps. xxiv. 1.

6. *a kingdom of priests*] Israel collectively is a royal and priestly race: a dynasty of

nation. These *are* the words which thou shalt speak unto the
 7 children of Israel. ¶ And Moses came and called for the elders of
 the people, and laid before their faces all these words which the
 8 LORD commanded him. And "all the people answered together,
 and said, All that the LORD hath spoken we will do. And
 9 Moses returned the words of the people unto the LORD. And
 the LORD said unto Moses, Lo, I come unto thee "in a thick
 cloud, "that the people may hear when I speak with thee, and
 "believe thee for ever. And Moses told the words of the people
 10 unto the LORD. ¶ And the LORD said unto Moses, Go unto
 the people, and "sanctify them to day and to morrow, and let
 11 them "wash their clothes, and be ready against the third day: for
 the third day the LORD "will come down in the sight of all the
 12 people upon mount Sinai. And thou shalt set bounds unto the
 people round about, saying, Take heed to yourselves, *that ye go*
not up into the mount, or touch the border of it: "whosoever
 13 toucheth the mount shall be surely put to death: there shall not
 an hand touch it, but he shall surely be stoned, or shot through;
 whether *it be* beast or man, it shall not live: when the ¹²trumpet
 14 soundeth long, they shall come up to the mount. ¶ And Moses
 went down from the mount unto the people, and "sanctified the
 15 people; and they washed their clothes. And he said unto the
 people, "Be ready against the third day: "come not at *your* wives.
 16 ¶ And it came to pass on the third day in the morning, that
 there were "thunders and lightnings, and a "thick cloud upon
 the mount, and the "voice of the trumpet exceeding loud; so
 17 that all the people that *was* in the camp "trembled. And
 "Moses brought forth the people out of the camp to meet with
 18 God; and they stood at the nether part of the mount. And
 "mount Sinai was altogether on a smoke, because the LORD de-
 scended upon it "in fire: "and the smoke thereof ascended as
 the smoke of a furnace, and "the whole mount quaked greatly.
 19 And "when the voice of the trumpet sounded long, and waxed
 louder and louder, "Moses spake, and "God answered him by a
 20 voice. And the LORD came down upon mount Sinai, on the
 top of the mount: and the LORD called Moses *up* to the top of
 21 the mount; and Moses went up. And the LORD said unto
 Moses, Go down, "charge the people, lest they break through
 22 unto the LORD "to gaze, and many of them perish. And let the

" ch. 24. 3, 7.
 Deut. 5. 27.
 " ver. 16.
 Deut. 4. 11.
 1's. 18. 11.
 Matt. 17. 5.
 " Deut. 4.
 12. 36.
 John 12. 29.
 " ch. 14. 31.
 " Lev. 11.
 44, 45.
 " ver. 14.
 Gen. 35. 2.
 Lev. 15. 5.
 " ver. 16. 18.
 ch. 34. 5.
 Deut. 33. 2.
 " Heb. 12. 20.
 " ver. 10, 19.
 " ver. 10.
 " ver. 11.
 " 1 Sam. 21.
 4, 5.
 Zech. 7. 3.
 1 Cor. 7. 5.
 " Ps. 77. 18.
 Heb. 12. 18.
 Rev. 4. 5.
 " ver. 9.
 ch. 40. 34.
 2 Chr. 5. 14.
 " Rev. 1. 10.
 " Heb. 12. 21.
 " Deut. 4. 10.
 " Deut. 4. 11.
 Judg. 5. 5.
 1'sai. 6. 4.
 Hab. 3. 3.
 " ch. 3. 2.
 & 24. 17.
 2 Chr. 7. 1.
 Gen. 15. 17.
 Ps. 144. 5.
 Rev. 15. 8.
 " Ps. 68. 8.
 Heb. 12. 26.
 " ver. 13.
 " Heb. 12.
 21.
 " Neh. 9. 13.
 Ps. 81. 7.
 " See ch. 3. 5.
 1 Sam. 6. 19.

¹ Or, *cornet*.

² Heb. *contest*.

priests, each true member uniting in himself the attributes of a king and priest. Cp. 1 Pet. ii. 5. Rev. i. 6.

an holy nation] The holiness of Israel consisted in its special consecration to God: it was a sacred nation, sacred by adoption, by covenant, and by participation in all means of grace. Cp. Deut. vii. 6, xxvi. 19, xxviii. 9. 1 Cor. iii. 17. 1 Thess. v. 27.

8. *All that the LORD, &c.*] By this answer the people accepted the covenant. It was the preliminary condition of their complete admission into the state of a royal priesthood.

10. *sanctify them*] The injunction involves bodily purification and undoubtedly also spiritual preparation. Cp. Heb. x. 22. The washing of the clothes was an outward symbol well understood in all nations.

12. *set bounds unto the people*] The low

line of alluvial mounds at the foot of the cliff of Ras Safsafah exactly answers to the bounds which were to keep the people off from touching the mount: but the bounds here spoken of were to be set up by Moses.

13. *touch it*] Rather "touch him." The person who had touched the mount was not to be touched, since the contact would be pollution.

17. *out of the camp*] The encampment must have extended far and wide over the plain in front of the mountain. From one entrance of the plain to the other there is space for the whole host of the Israelites.

18. *a furnace*] The word in the original is Egyptian, and occurs only in the Pentateuch.

22. *the priests also*] Sacrifices had hitherto been offered by firstborn, or the heads of families. See Gen. xiv. 18 note.

^p Lev. 10. 3.
^q 2 Sam. 6.
 7, 8.
^r ver. 12.
 Josh. 3. 1.

^a Deut. 5. 22.
^b Deut. 5. 6.
 Ps. 81. 10.
 Hos. 13. 4.
^c ch. 13. 3.
^d Deut. 6.
 14.
 2 Kin. 17.
 35.
 Jer. 25. 6.
^e Lev. 26. 1.
 Deut. 4. 16.
 Ps. 97. 7.

priests also, which come near to the LORD,^p sanctify themselves, 23 lest the LORD ^qbreak forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^rSet bounds about the mount, and sanctify 24 it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he 25 break forth upon them. So Moses went down unto the people, and spake unto them.

CHAP. 20. AND God spake ^aall these words, saying,

2 ^bI am the LORD thy God, which have brought thee out of the 3 land of Egypt, ^cout of the house of ^dbondage. ^eThou shalt have no other gods before me.

4 ^fThou shalt not make unto thee any graven image, or any

¹ Heb. *servants*.

XX. 1-17. The Hebrew name which is rendered in our Version THE TEN COMMANDMENTS occurs in xxxiv. 28; Deut. iv. 13, x. 4. It literally means *the Ten Words*. The Ten Commandments are also called the *Law*, even the *Commandment* (xxiv. 12), THE WORDS OF THE COVENANT (xxxiv. 28), THE TABLES OF THE COVENANT (Deut. ix. 9), THE COVENANT (Deut. iv. 13), THE TWO TABLES (Deut. ix. 10, 17), and, most frequently, THE TESTIMONY (e.g. xvi. 34, xxv. 16), or THE TWO TABLES OF THE TESTIMONY (e.g. xxxi. 18). In the New Testament they are called simply THE COMMANDMENTS (e.g. Matt. xix. 17). The name DECALOGUE is found first in Clement of Alexandria, and was commonly used by the Fathers who followed him.

We thus know that the Tables were two, and that the commandments were ten, in number. But the Scriptures do not, by any direct statements, enable us to determine with precision how the Ten Commandments are severally to be made out, nor how they are to be allotted to the Two Tables. On each of these points various opinions have been held (see v. 12).

Of the Words of Jehovah engraven on the Tables of Stone, we have two distinct statements, one in Exodus (xx. 1-17) and one in Deuteronomy (v. 7-21), apparently of equal authority, but differing principally from each other in the Fourth, the Fifth, and the Tenth Commandments.

It has been supposed that the original Commandments were all in the same terse and simple form of expression as appears (both in Exodus and Deuteronomy) in the First, Sixth, Seventh, Eighth, and Ninth, such as would be most suitable for recollection, and that the passages in each copy in which the most important variations are found were comments added when the Books were written.

The account of the delivery of them in chap. xix. and in *rr*. 18-21 of this chap. is in accordance with their importance as the recognized basis of the Covenant between Jehovah and His ancient people

(xxxiv. 27, 28; Deut. iv. 13; 1 K. viii. 21, &c.), and as the Divine testimony against the sinful tendencies in man for all ages. While it is here said that "God spake all these words," and in Deut. v. 4, that He "talked face to face," in the New Testament the giving of the Law is spoken of as having been through the ministration of Angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). We can reconcile these contrasts of language by keeping in mind that God is a Spirit, and that He is essentially present in the agents who are performing His will.

2. *which have brought thee out of the land of Egypt, out of the house of bondage* It has been asked, Why, on this occasion, was not THE LORD rather proclaimed as "the Creator of Heaven and Earth"? The answer is, Because the Ten Commandments were at this time addressed by Jehovah not merely to human creatures, but to the people whom He had redeemed, to those who had been in bondage, but were now free men (vi. 6, 7, xix. 5). The Commandments are expressed in absolute terms. They are not sanctioned by outward penalties, as if for slaves, but are addressed at once to the conscience, as for free men. The well-being of the nation called for the infliction of penalties, and therefore statutes were passed to punish offenders who blasphemed the name of Jehovah, who profaned the Sabbath, or who committed murder or adultery. (See Lev. xviii. 24-30 note.) But these penal statutes were not to be the ground of obedience for the true Israelites according to the Covenant. He was to know Jehovah as his Redeemer, and was to obey him as such (Cp. Rom. xiii. 5).

3. *before me* Literally, *before my face*. The meaning is that no god should be worshipped in addition to Jehovah. Cp. *r*. 23. The polytheism which was the besetting sin of the Israelites did not in later times exclude Jehovah, but associated Him with false deities. [Cp. the original of 1 Sam. ii. 25].

4. *graven image* Any sort of image is here intended.

likeness of any thing that is in heaven above, or that is in the
 5 earth beneath, or that is in the water under the earth: ¹thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, ²visiting the iniquity of the fathers upon the children unto the third and fourth generation
 6 of them that hate me; and ³shewing mercy unto thousands of them that love me, and keep my commandments.
 7 ⁴Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
 8, 9 ⁵Remember the sabbath day, to keep it holy. ⁶Six days shalt thou labour, and do all thy work: but the ⁷seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work,

¹ ch. 23. 21.
² Kin. 17. 35.
³ Isai. 44. 15.
⁴ ch. 34. 14.
⁵ Deut. 4. 21.
⁶ ch. 34. 7.
⁷ ch. 34. 7.
⁸ ch. 23. 1.
⁹ Mic. 6. 11.
¹⁰ ch. 31. 13.
¹¹ Lev. 19. 3.
¹² ch. 23. 12.
¹³ Lev. 23. 3.
¹⁴ Luke 13. 14.
¹⁵ Gen. 2. 2.

As the First Commandment forbids the worship of any false god, seen or unseen, it is here forbidden to worship an image of any sort, whether the figure of a false deity (Josh. xxiii. 7) or one in any way symbolical of Jehovah (see xxxii. 4). The spiritual acts of worship were symbolized in the furniture and ritual of the Tabernacle and the Altar, and for this end the forms of living things might be employed as in the case of the Cherubim (see xxv. 18 note): but the Presence of the invisible God was to be marked by no symbol of Himself, but by His words written on stones, preserved in the ark in the Holy of Holies and covered by the Mercy-seat. The ancient Persians and the earliest legislators of Rome also agreed in repudiating images of the Deity.

a *jealous God*] Deut. vi. 15; Josh. xxiv. 19; Is. xlii. 8, xlviii. 11; Nahum i. 2. This reason applies to the First, as well as to the Second Commandment. The truth expressed in it was declared more fully to Moses when the name of Jehovah was proclaimed to him after he had interceded for Israel on account of the golden calf (xxxiv. 6, 7; see note).

visiting the iniquity of the fathers upon the children] (Cp. xxxiv. 7; Jer. xxxii. 18). Sons and remote descendants inherit the consequences of their fathers' sins, in disease, poverty, captivity, with all the influences of bad example and evil communications. (See Lev. xxvi. 39; Lam. v. 7 sq.) The "inherited curse" seems to fall often most heavily on the least guilty persons; but such suffering must always be free from the sting of conscience; it is not like the visitation for sin on the individual by whom the sin has been committed. The suffering, or loss of advantages, entailed on the offending son, is a condition under which he has to carry on the struggle of life, and, like all other inevitable conditions imposed upon men, it cannot tend to his ultimate disadvantage, if he struggles well and perseveres to the end. The principle regulating the administration of justice by earthly tribunals (Deut. xxiv. 16), is carried out in spiritual matters by the Supreme Judge.

6. unto thousands] unto the thousandth generation. Jehovah's visitations of chastisement extend to the third and fourth generation, his visitations of mercy to the thousandth; that is, for ever. That this is the true rendering seems to follow from Deut. vii. 9. Cp. 2 S. vii. 15, 16.

7. Our translators make the Third Commandment bear upon any profane and idle utterance of the name of God. Others give it the sense, *Thou shalt not swear falsely by the name of Jehovah thy God*. The Hebrew word which answers to *in vain* may be rendered either way. The two abuses of the sacred name seem to be distinguished in Lev. xix. 12 (see Matt. v. 33). Our Version is probably right in giving the rendering which is more inclusive. The caution that a breach of this Commandment incurs guilt in the eyes of Jehovah is especially appropriate, in consequence of the ease with which the temptation to take God's name "in vain" besets men in their common intercourse with each other.

8. Remember the sabbath day] There is no distinct evidence that the Sabbath, as a formal ordinance, was recognised before the time of Moses (cp. Neh. ix. 14, Ezek. xx. 10-12, Deut. v. 15). The word *remember* may either be used in the sense of *keep in mind* what is here enjoined for the first time, or it may refer back to what is related in xvi. 22-26.

10. the sabbath, &c.] a Sabbath to Jehovah thy God. The proper meaning of *sabbath* is, *rest after labour*. Cp. xvi. 26.

thy stranger that is within thy gates] Not a stranger, as is an unknown person, but a *lodger*, or *sojourner*. In this place it denotes one who had come from another people to take up his permanent abode among the Israelites, and who might have been well known to his neighbours. That the word did not primarily refer to foreign domestic servants (though all such were included under it) is to be inferred from the term used for *gates*, signifying not the doors of a private dwelling, but the gates of a town or camp.

^p Neh. 13.
 16, 17, 18.
^q Gen. 2. 2.
^r ch. 23, 26.
 Lev. 19. 3.
^s Deut. 5. 17.
^t Deut. 5. 18.
^u Lev. 19. 11.
 Matt. 19. 18.
 1 Thess. 4. 6.
^v ch. 23. 1.
^w Mic. 2. 2.
 Acts 20. 33.
 Rom. 7. 7.
 Heb. 13. 5.
^x Job 31. 9.
 Prov. 6. 29.
^y Heb. 12. 18.
^z Rev. 1. 10.
^a ch. 19. 18.
^b Gal. 3. 19.
 Heb. 12. 19.
^c Deut. 5. 25.
^d 1 Sam. 12.
 20.
 Isai. 41. 10.
^f Gen. 22. 1.
 Deut. 13. 3.
^g Deut. 4. 10.
 Isai. 8. 13.
^h ch. 19. 16.
 1 Kin. 8. 12.
ⁱ Deut. 4. 36.
 Neh. 9. 13.
^k ch. 32. 1.
 2 Kin. 17. 33.
 Ezek. 20. 30.
 Dan. 5. 4, 23.

- thou, nor thy son, nor thy daughter, thy manservant, nor thy
 maidservant, nor thy cattle, ^pnor thy stranger that *is* within thy
 11 gates: for ^q*in* six days the LORD made heaven and earth, the
 sea, and all that in them *is*, and rested the seventh day: where-
 fore the LORD blessed the sabbath day, and hallowed it.
 12 ^rHonour thy father and thy mother: that thy days may be
 long upon the land which the LORD thy God giveth thee.
 13 ^sThou shalt not kill.
 14 ^tThou shalt not commit adultery.
 15 ^uThou shalt not steal.
 16 ^vThou shalt not bear false witness against thy neighbour.
 17 ^wThou shalt not covet thy neighbour's house, ^xthou shalt not
 covet thy neighbour's wife, nor his manservant, nor his maid-
 servant, nor his ox, nor his ass, nor any thing that *is* thy
 neighbour's.
 18 ¶ And ^yall the people ^zsaw the thunderings, and the lightnings,
 and the noise of the trumpet, and the mountain ^asmoking: and
 19 when the people saw *it*, they removed, and stood afar off. And
 they said unto Moses, ^bSpeak thou with us, and we will hear:
 20 but ^clet not God speak with us, lest we die. And Moses said
 unto the people, ^dFear not: ^efor God is come to prove you, and
 21 ^fthat his fear may be before your faces, that ye sin not. ¶ And
 the people stood afar off, and Moses drew near unto ^hthe thick
 22 darkness where God *was*. ¶ And the LORD said unto Moses, Thus
 thou shalt say unto the children of Israel, Ye have seen that I
 23 have talked with you ⁱfrom heaven. Ye shall not make ^kwith
 me gods of silver, neither shall ye make unto you gods of gold.

12. *Honour thy father and thy mother*
 According to our usage, the Fifth Command-
 ment is placed as the first in the second
 table; and this is necessarily involved in
 the common division of the Commandments
 into our duty towards God and our duty
 towards men. But the more ancient, and
 probably the better, division allots five
 Commandments to each Table (cp. Rom.
 xiii. 9), proceeding on the distinction that
 the First Table relates to the duties which
 arise from our filial relations, the Second
 to those which arise from our fraternal re-
 lations. The connexion between the first
 four Commandments and the Fifth exists in
 the truth that all faith in God centres in
 the filial feeling. Our parents stand be-
 tween us and God in a way in which no
 other beings can. On the maintenance of
 parental authority, see xxi. 15, 17; Deut.
 xxi. 18-21.

that thy days may be long upon the land
 Filial respect is the ground of national per-
 manence (cp. Jer. xxxv. 18, 19; Matt. xv.
 4-6; Mark vii. 10, 11). The Divine words
 were addressed emphatically to Israel, but
 they set forth a universal principle of na-
 tional life (Eph. vi. 2).

13, 14. Matthew v. 21-32 is the best
 comment on these two verses.

15. The right of property is sanctioned in
 the Eighth Commandment by an external
 rule: its deeper meaning is involved in the
 Tenth Commandment.

17. As the Sixth, Seventh, and Eighth
 Commandments forbid us to injure our
 neighbour in deed, the Ninth forbids us to
 injure him in word, and the Tenth, in
 thought. No human eye can see the covet-
 ing heart; it is witnessed only by him who
 possesses it and by Him to Whom all things
 are naked and open (Luke xii. 15-21). But
 it is the root of all sins of word or deed
 against our neighbour (Jam. i. 14, 15).

18-21. Cp. Deut. v. 22-31. Aaron
 (xix. 24) on this occasion accompanied
 Moses in drawing near to the thick dark-
 ness.

22-xxiii. 33. A series of laws which
 we may identify with what was written by
 Moses in the book called the BOOK OF THE
 COVENANT, and read by him in the audience
 of the people (xxiv. 7).

The document cannot be regarded as a
 strictly systematic whole. Portions of it
 were probably traditional rules handed
 down from the Patriarchs, and retained by
 the Israelites in Egypt.

22-26. Nothing could be more appro-
 priate as the commencement of the Book of
 the Covenant than these regulations for
 public worship. The rules for the building
 of altars must have been old and accepted,
 and are not inconsistent with the directions
 for the construction of the Altar of the
 Court of the Tabernacle, xxvii. 1-8 (cp.
 Josh. xxii. 26-28).

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ¹thy sheep, and thine oxen: in all ^mplaces where I record my name I will
25 come unto thee, and I will ⁿbless thee. And ^oif thou wilt make me an altar of stone, thou shalt not ¹build it of hewn stone: for
26 if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAP. 21. NOW these *are* the judgments which thou shalt ^aset before them. ¶ ^bIf thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
3 If he came in ²by himself, he shall go out by himself: if he were
4 married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go
5 out by himself. ^cAnd if the servant ³shall plainly say, I love my master, my wife, and my children; I will not go out free:
6 then his master shall bring him unto the ^djudges; he shall also bring him to the door, or unto the door post; and his master shall ^ebore his ear through with an aul; and he shall serve him
7 for ever. ¶ And if a man ^fsell his daughter to be a maidservant, she shall not go out ^gas the menservants do. If she ^hplease not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have
9 no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the
10 manner of daughters. If he take him another *wife*; her food, her raiment, ⁱand her duty of marriage, shall he not diminish.
11 And if he do not these three unto her, then shall she go out
12 free without money. ¶ ^jHe that smiteth a man, so that he die,

¹ Lev. 1. 2.
^m Deut. 12. 5.
¹ Kin. 8. 43.
² Chr. 6. 6.
³ Ezra 6. 12.
⁴ Neh. 1. 9.
⁵ Ps. 74. 7.
⁶ Jer. 7. 10, 12.
ⁿ Gen. 12. 2.
⁷ Deut. 7. 13.
⁸ Deut. 27. 5.
⁹ Josh. 8. 31.
¹⁰ ch. 24. 3, 4.
¹¹ Deut. 4. 14.
¹² Deut. 15. 12.
¹³ Jer. 34. 14.

^c Deut. 15. 10, 17.
^d ch. 12. 12, & 22. 8, 28.
^e Ps. 40. 6.
^f Neh. 5. 5.
^g ver. 2, 3.

^h 1 Cor. 7. 5.
ⁱ Gen. 9. 6.
^j Lev. 24. 17.
^k Num. 35. 30, 31.
^l Matt. 20. 52.

¹ Heb. *build them with hewing.*

² Heb. *with his body.*
³ Heb. *saying shall say.*

⁴ Heb. *be evil in the eyes of, &c.*

XXI. 1. judgments] *i.e.* decisions of the Law.

2. A Hebrew might be sold as a bondman in consequence either of debt (Lev. xxv. 39) or of the commission of theft (xxii. 3). But his servitude could not be enforced for more than six full years. Cp. marg. ref.

3. If a married man became a bondman, his rights in regard to his wife were respected: but if a single bondman accepted at the hand of his master a bondwoman as his wife, the master did not lose his claim to the woman or her children, at the expiration of the husband's term of service. Such wives, it may be presumed, were always foreign slaves.

6. *for ever*] That is, most probably, till the next Jubilee, when every Hebrew was set free. See Lev. xxv. 40, 50. The custom of boring the ear as a mark of slavery appears to have been a common one in ancient times, observed in many nations.

6. *unto the judges*] Literally, *before the gods (elohim)*. The word does not denote judges in a direct way, but it is to be understood as the name of God, in its ordinary plural form, God being the source of all

justice. The name in this connection always has the definite article prefixed. See marg. ref. Cp. Ps. lxxxii. 1, 6; John x. 34.

7. A man might, in accordance with existing custom, sell his daughter to another man with a view to her becoming an inferior wife, or concubine. In this case, she was not "to go out," like the bondman; that is, she was not to be dismissed at the end of the sixth year. But women who were bound in any other way, would appear to have been under the same conditions as bondmen. See Deut. xv. 17.

11. *if he do not these three unto her*] The words express a choice of one of three things. The man was to give the woman, whom he had purchased from her father, her freedom, unless (i) he caused her to be redeemed by a Hebrew master (v. 8); or, (ii) gave her to his son, and treated her as a daughter (v. 9); or, (iii) in the event of his taking another wife (v. 10), unless he allowed her to retain her place and privileges. These rules (vv. 7-11) are to be regarded as mitigations of the then existing usages of concubinage.

12. The case of murder of a free man and

- ^k Num. 35. 22.
 Deut. 19. 4.
ⁱ 1 Sam. 24. 4, 10, 18.
^m Num. 35. 11.
 Deut. 19. 3.
 Josh. 20. 2.
ⁿ Num. 15. 30.
 Deut. 19. 11.
 Heb. 10. 26.
^o 1 Kin. 2. 28-34.
^p Kin. 11. 15.
^q Deut. 24. 7.
^r Gen. 37. 29.
^s ch. 22. 4.
^t Lev. 20. 9.
 Prov. 20. 20.
 Matt. 15. 4.
^u 2 Sam. 3. 29.
^v Lev. 25. 45, 46.
^w ver. 30.
 Deut. 22. 18, 19.
^x Lev. 24. 20.
 Deut. 19. 21.
 Matt. 5. 38.
- 13 shall be surely put to death. And ^kif a man lie not in wait, but God ⁱdeliver him into his hand; then ^mI will appoint thee a place
 14 whither he shall flee. But if a man come ⁿpresumptuously upon his neighbour, to slay him with guile; ^othou shalt take him from
 15 mine altar, that he may die. And he that smiteth his father,
 16 or his mother, shall be surely put to death. ¶ And ^phe that stealeth a man, and ^qselleth him, or if he be ^rfound in his hand,
 17 he shall surely be put to death. ¶ And ^she that ^tcurseth his
 18 father, or his mother, shall surely be put to death. ¶ And if men strive together, and one smite ^uanother with a stone, or with
 19 his fist, and he die not, but keepeth ^vhis bed: if he rise again, and walk abroad ^wupon his staff, then shall he that smote him be quit: only he shall pay for ^xthe loss of his time, and shall cause
 20 him to be thoroughly healed. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be
 21 surely ^ypunished. Notwithstanding, if he continue a day or two, he shall not be punished: for ^zhe is his money. If men strive,
 22 and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he
 23 shall ^{aa}pay as the judges determine. And if ^{ab}any mischief follow, then thou shalt give life for life, ^{ac}eye for eye, tooth for tooth,
 24 hand for hand, foot for foot, burning for burning, wound for
- ¹ Or, *revileth*.
² Or, *his neighbour*.
³ Heb. *his ceasing*.
⁴ Heb. *avenged*, Gen. 4. 15, 24. Rom. 13. 4.

of a bondman. See *v.* 20 note. The law was afterwards expressly declared to relate also to foreigners, Lev. xxiv. 17, 21, 22; cp. marg. *reff.*

13, 14. There was no place of safety for the guilty murderer, not even the Altar of Jehovah. Thus all superstitious notions connected with the right of sanctuary were excluded. Adonijah and Joab (1 K. i. 50, ii. 28) appear to have vainly trusted that the vulgar feeling would protect them, if they took hold of the horns of the Altar on which atonement with blood was made (Lev. iv. 7). But for one who killed a man "at unawares," that is, without intending to do it, the Law afterwards appointed places of refuge, Num. xxxv. 6-34; Deut. iv. 41-43, xix. 2-10; Josh. xx. 2-9. It is very probable that there was some provision answering to the cities of refuge, that may have been based upon old usage, in the camp in the Wilderness.

15, 16, 17. The following offences were to be punished with death:—

Striking a parent, cp. Deut. xxvii. 16.

Cursing a parent, cp. marg. *reff.*

Kidnapping, whether with a view to retain the person stolen, or to sell him, cp. marg. *reff.*

19. *quit* i.e. if one man injured another in a quarrel so as to oblige him to keep his bed, he was free from the liability to a criminal charge (such as might be based upon *v.* 12): but he was required to compensate the latter for the loss of his time, and for the cost of his healing.

20, 21. The Jewish authorities appear to

be right in referring this law, like those in *vv.* 26, 27, 32, to foreign slaves (see Lev. xxv. 44-46). The protection here afforded to the life of a slave may seem to us but a slight one; but it is the very earliest trace of such protection in legislation, and it stands in strong and favourable contrast with the old laws of Greece, Rome, and other nations. If the slave survived the castigation a day or two, the master did not become amenable to the law, because the loss of the slave was accounted, under the circumstances, as a punishment.

22-25. The rule would seem to refer to a case in which the wife of a man interfered in a quarrel. This law, the *jus talionis*, is elsewhere repeated in substance, cp. marg. *reff.* and Gen. ix. 6. It has its root in a simple conception of justice, and is found in the laws of many ancient nations. It serves in this place as a maxim for the magistrate in awarding the amount of compensation to be paid for the infliction of personal injury. The sum was to be as nearly as possible the worth in money of the power lost by the injured person.—Our Lord quotes *v.* 24 as representing the form of the Law, in order to illustrate the distinction between the letter and the spirit (Matt. v. 38). The tendency of the teaching of the Scribes and Pharisees was to confound the obligations of the conscience with the external requirements of the Law. The Law, in its place, was still to be "holy and just and good," (Rom. vii. 12,) but its direct purpose was to protect the community, not to guide the heart of the believer, who was not to exact

26 wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. ¶ If an ox gore a man or a woman, that they die: then ^athe ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for ^athe ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; he shall give unto their master ^bthirty shekels of silver, and the ox shall be stoned. ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make *it good, and give money unto the owner of them; and the dead beast shall be his*. ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. 22. IF a man shall steal an ox, or a ¹sheep, and kill it, or sell it; he shall restore five oxen for an ox, and ^afour sheep for ²a sheep. If a thief be found ^bbreaking up, and be smitten that he die, *there shall* ^cno blood be shed for him. If the sun be risen upon him, *there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall* ^dbe ^esold for his theft. If the theft be certainly ^ffound in his hand alive, whether it be ox, or ass, or sheep; he shall ^grestore ^hdouble. ¶ If a man shall cause a field or vineyard to be eaten,

^a Gen. 9. 5.

^a ver. 22.
Num. 35. 31.

^b See Zech. 11. 12, 13.
Matt. 26. 15.
Phil. 2. 7.
^c ver. 23.

^a 2 Sam. 12. 6.
See Prov. 6. 31.
Luke 10. 8.
^b Matt. 24. 43.
^c Num. 35. 27.
^d ch. 21. 2.
^e ch. 21. 16.
^f See ver. 1. 7.
Prov. 6. 31.

¹ Or, goat.

eye for eye, tooth for tooth, but to love his enemies, and to forgive all injuries.

26, 27. Freedom was the proper equivalent for permanent injury.

28-32. The animal was slain as a tribute to the sanctity of human life (Cp. marg. ref. and Gen. iv. 11). It was stoned, and its flesh was treated as carrion. Guilty negligence on the part of its owner was reckoned a capital offence, to be commuted for a fine.

In the case of a slave, the payment was the standard price of a slave, thirty shekels of silver. See Lev. xxv. 44-46, xxvii. 3, and the marg. ref. for the New Test. application of this fact.

33, 34. The usual mode of protecting a well in the East was probably then, as now, by building round it a low circular wall.

35, 36. The dead ox in this case, as well as in the preceding one, must have been worth no more than the price of the hide, as the flesh could not be eaten. See Lev. xvii. 1-6.

XXII. 1. The theft of an ox appears to have been regarded as a greater crime than

the theft of a sheep, because it shewed a stronger purpose in wickedness to take the larger and more powerful animal. It may have been on similar moral ground that the thief, when he had proved his persistency in crime by adding to his theft the slaughter, or sale, of the animal, was to restore four times its value in the case of a sheep (cp. marg. ref.), and five times its value in the case of an ox; but if the animal was still in his possession alive (see v. 4) he had to make only twofold restitution.

2-4. If a thief, in breaking into a dwelling in the night, was slain, the person who slew him did not incur the guilt of blood; but if the same occurred in daylight, the slayer was guilty in accordance with xxi. 12. The distinction may have been based on the fact that in the light of day there was a fair chance of identifying and apprehending the thief.

5. *shall put in his beast, and shall feed* Rather, shall let his beast go loose, and it shall feed.

- and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, 6 shall he make restitution. ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall 7 surely make restitution. ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's 8 house; ^aif the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the ^ajudges, to see whether he have put his hand unto his 9 neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the ^acause of both parties shall come before the judges; and whom the judges shall 10 condemn, he shall pay double unto his neighbour. ¶ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man 11 seeing it: *then* shall an ^aoath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it 12 good. And ^aif it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which 13 was torn. And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely 14 make it good. But if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire. 15 ¶ And ^aif a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall ^apay money according to the ^adowry of virgins. ¶ ^aThou shalt not suffer a witch 16 to live. ¶ ^aWhosoever lieth with a beast shall surely be put to 17 death. ¶ ^aHe that sacrificeth unto *any* god, save unto the LORD 18 only, he shall be utterly destroyed. ¶ ^aThou shalt neither vex a
- ^a ver. 4.
^a ch. 21. 6.
& ver. 28.
^a Dent. 25. 1.
2 Chr. 19. 10.
^a Hob. 6. 16.
^a Gen. 31. 39.
^a Dent. 22.
29, 29.
^a 1 Sam. 18.
25.
^a Lev. 19.
20, 31.
Dent. 18.
10. 11.
1 Sam. 28.
3, 9.
^a Lev. 18. 23.
& 20. 15.
^a Num. 25.
2, 7, 8.
Dent. 13. 1.
& 17. 2, 3, 5.
^a ch. 23. 9.
Lev. 19. 33.
& 25. 35.
Dent. 10. 10.
Jer. 7. 9.
Zech. 7. 10.
Mal. 3. 5.

¹ Heb. weigh, Gen. 23. 16.

8. It would appear that if the master of the house could clear himself of imputation, the loss of the pledged article fell upon its owner.

9. *all manner of trespass*] He who was accused, and he who had lost the stolen property, were both to appear before the judges (xviii. 25, 26).

10-13. This law appears to relate chiefly to herdsmen employed by the owners of cattle. When an animal was stolen (v. 12), it was presumed either that the herdsmen might have prevented it, or that he could find the thief and bring him to justice (see v. 4). When an animal was killed by a wild beast, the keeper had to produce the mangled carcase, not only in proof of the fact, but to shew that he had, by his vigilance and courage, deprived the wild beast of its prey.

15. *it came for his hire*] The sum paid for hiring was regarded as covering the risk of accident.

16, 17. See marg. ref.

18. *Thou shalt not suffer a witch to live*] See marg. ref. and Lev. xx. 27. The witch is here named to represent the class. This is the earliest denunciation of witchcraft in the Law. In every form of witchcraft there is an appeal to a power not acting in subordination to the Divine Law. From all such notions and tendencies true worship is designed to deliver us. The practice of witchcraft was therefore an act of rebellion against Jehovah, and, as such, was a capital crime. The passages bearing on the subject in the Prophets, as well as those in the Law, carry a lesson for all ages. Isa. viii. 19, xix. 3, xlv. 25, xlvii. 12, 13; Micah v. 12, &c.

20. This was probably an old formula, the sense of which, on its ethical side, is comprised in the First and Second Commandments.

shall be utterly destroyed] The Hebrew word here used is *cherem* (i.e. devoted). See Lev. xxvii. 23.

21. *a stranger*] See xx. 10 note.

stranger, nor oppress him: for ye were strangers in the land of 22 Egypt. *Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they *cry at all unto me, I 24 will surely *hear their cry; and my *wrath shall wax hot, and I will kill you with the sword; and *your wives shall be widows, and 25 your children fatherless. ¶If thou lend money to *any* of my people that is poor by thee, thou shalt not be to him as an usurer, 26 neither shalt thou lay upon him usury. *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by 27 that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he *crieth unto me, that I will hear; for I am 28 *gracious. ¶Thou shalt not revile the *gods, nor curse the 29 ruler of thy people. ¶Thou shalt not delay to offer *the first of thy ripe fruits, and of thy *liquors: *the firstborn of thy sons 30 shalt thou give unto me. *Likewise shalt thou do with thine oxen, and with thy sheep: *seven days it shall be with his dam; 31 on the eighth day thou shalt give it me. ¶And ye shall be *holy men unto me: *neither shall ye eat *any* flesh that is torn of beasts in the field; ye shall cast it to the dogs.

CHAP. 23. THOU shalt not *raise a false report: put not thine hand 2 with the wicked to be an *unrighteous witness. *Thou shalt not follow a multitude to do evil; *neither shalt thou *speak in 3 a cause to decline after many to wrest judgment: neither shalt 4 thou countenance a poor man in his cause. ¶If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring 5 it back to him again. *If thou see the ass of him that hateth thee lying under his burden, *and wouldst forbear to help him, 6 thou shalt surely help with him. ¶Thou shalt not wrest the

1 Or, *judges*, ver. 8, 9. Ps. 82. 6.

2 Heb. *thy fulness*.

3 Heb. *tear*.

4 Or, *receive*.

5 Heb. *answer*.

6 Or, *wilt thou cease to help him? or, and wouldst*

cease to leave thy business for him; thou shalt surely leave it to join with him.

22. afflict] A word including all cold and contemptuous treatment. See Deut. x. 18. Contrast the blessing, Deut. xiv. 29.

25. See notes on Lev. xiv. 35-43; cp. Deut. xxiii. 19.

26, 27. The law regarding pledges is expanded, Deut. xxiv. 6, 10-13.

28. the gods] Heb. *elohim*. See xxi. 6 note. Many take it as the name of God (as in Gen. i. 1), and this certainly seems best to represent the Hebrew, and to suit the context. *curse the ruler, &c.*] See Acts xxiii. 5.

29, 30. The offering of Firstfruits appears to have been a custom of primitive antiquity and was connected with the earliest acts of sacrifice. See Gen. iv. 3, 4. The references to it here and in xxiii. 19 had probably been handed down from patriarchal times. The specific law relating to the firstborn of living creatures was brought out in a strong light in connection with the deliverance from Egypt (xiii. 2, 12, 13); cp. xxiii. 19, Lev. xxii. 27; Deut. xxvi. 2-11; Neh. x. 35.

the first of thy ripe fruits, and of thy liquors] See the margin. The rendering of our Bible is a paraphrase.

31. The sanctification of the nation was emphatically symbolized by strictness of

diet as regards both the kind of animal, and the mode of slaughtering. See Lev. chs. xi. and xvii.

XXIII. 1-3. These four commands, addressed to the conscience, are illustrations of the Ninth Commandment, mainly in reference to the giving of evidence in legal causes. Cp. 1 Kings xxi. 10; Acts vi. 11.

2. This verse might be more strictly rendered, *Thou shalt not follow the many to evil; neither shalt thou bear witness in a cause so as to incline after the many to pervert justice.*

3. countenance] Rather, show partiality to a man's cause because he is poor (cp. Lev. xix. 15).

4, 5. So far was the spirit of the Law from encouraging personal revenge that it would not allow a man to neglect an opportunity of saving his enemy from loss.

5. The sense appears to be:—*If thou see the ass of thine enemy lying down under his burden, thou shalt forbear to pass by him; thou shalt help him in loosening the girths of the ass.*

6-9. Four precepts evidently addressed to those in authority as judges:—

(a) To do justice to the poor.—Comparing v. 6 with v. 3, it was the part of the judge

* Ps. 94. 6.
Isai. i. 17.
Ezek. 22. 7.
Zech. 7. 10.
Jam. i. 27.
Deut. 15.
Luke 18. 7.
ver. 27.
Job 31. 28.
Jam. 5. 4.
Ps. 69. 24.
Ps. 109. 9.
Lam. 5. 3.
Neh. 5. 7.
Lev. 22. 6.
ver. 23.
ch. 34. 6.
2 Chr. 30. 9.
Eccles. 10. 20.
Jude 8.
Prov. 3. 9.
ch. 13. 2.
Deut. 15. 10.
Lev. 22. 17.
ch. 19. 6.
Lev. 22. 8.
Ezek. 4. 14.
ver. 7.
ch. 20. 16.
Matt. 28.
59, 60, 61.
Gen. 7. 1.
Matt. 27. 24.
ver. 6. 7.
Ps. 72. 2.
Deut. 22. 1.
Matt. 5. 44.
Rom. 12. 20.
Deut. 22. 3.
Deut. 27.
19. Job 31.
13. 21.
Isai. 10. 1, 2.
Mal. 3. 5.

^a ver. 1.
 Luke 3. 14.
 Eph. 4. 25.
 Deut. 27.
 25.
 Ps. 94. 21.
 Matt. 27. 4.
 ch. 34. 7.
 Rom. 1. 18.
 Deut. 10. 19.
 Ps. 26. 10.
 Isai. 1. 23.
 Ezek. 22. 12.
 Deut. 10.
 19. & 24. 14.
 Lev. 25. 3.
 ch. 20. 8, 9.

^p Ps. 39. 1.
 1 Tim. 4. 16.
 Num. 32.
 38.
 Deut. 12. 3.
 Lev. 23. 4.
 Deut. 16. 16.
 Deut. 16. 4.
 ch. 34. 20.
 ch. 34. 22.

7 judgment of thy poor in his cause. ^aKeep thee far from a false matter; and the innocent and righteous slay thou not: for ^aI will not justify the wicked. And ^athou shalt take no gift: for the gift blindeth ¹the wise, and perverteth the words of the 9 righteous. Also ^mthou shalt not oppress a stranger: for ye know the ²heart of a stranger, seeing ye were strangers in the 10 land of Egypt. ¶ And ^ssix years thou shalt sow thy land, and 11 shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ³oliveyard. 12 ^oSix days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of 13 thy handmaid, and the stranger, may be refreshed. ¶ And in all things that I have said unto you ^pbe circumspect: and ^qmake no mention of the name of other gods, neither let it be heard out of 14 thy mouth. ¶ ^rThree times thou shalt keep a feast unto me in 15 the year. ^sThou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest 16 out from Egypt: and none shall appear before me empty: ^u) and the feast of harvest, the firstfruits of thy labours, which thou

¹ Heb. the seeing.

² Heb. soul.

³ Or, olive trees.

to defend the poor against the oppression of the rich, and the part of the witness to take care lest his feelings of natural pity should tempt him to falsify evidence.

(b) To be cautious of inflicting capital punishment on one whose guilt was not clearly proved.—A doubtful case was rather to be left to God Himself, Who would “not justify the wicked,” nor suffer him to go unpunished though he might be acquitted by an earthly tribunal. v. 7.

(c) To take no bribe or present which might in any way pervert judgment (v. 8); cp. Num. xvi. 15; 1 S. xii. 3; Acts xxvi. 26.

(d) To vindicate the rights of the stranger (v. 9)—rather, the foreigner. (xx. 10 note.) This verse is a repetition of xxii. 21, but the precept is there addressed to the people at large, while it is here addressed to the judges in reference to their official duties. The caution was perpetually necessary. Cp. Ezek. xxii. 7; Mal. iii. 5. The word rendered heart is more strictly soul, and would be better represented here by feelings.

10-12. This is the first mention of the Sabbatical year; the law for it is given at length in Lev. xxv. 2. Both the Sabbatical year and the weekly Sabbath are here spoken of exclusively in their relation to the poor, as bearing testimony to the equality of the people in their Covenant with Jehovah. In the first of these institutions, the proprietor of the soil gave up his rights for the year to the whole community of living creatures, not excepting the beasts: in the latter, the master gave up his claim for the day to the services of his servants and cattle.

12. may be refreshed] Literally, may take breath.

13. Cp. Deut. iv. 9; Josh. xxii. 5; Eph. v. 15.

14-17. This is the first mention of the three great Yearly Festivals. The Feast of Unleavened Bread, in its connection with the Paschal Lamb, is spoken of in chs. xii., xiii.; but the two others are here first named. The whole three are spoken of as if they were familiarly known to the people. The points that are especially enjoined are that every male Israelite should attend them at the Sanctuary (cp. xxxiv. 23), and that he should take with him an offering for Jehovah, presenting himself before his King with his tribute in his hand. That this condition belonged to all the Feasts, though it is here stated only in regard to the Passover, cannot be doubted. See Deut. xvi. 16.

15, 16. On the Feast of Unleavened Bread, or the Passover, see xii. 1-20, 43-50, xiii. 3-16, xxxiv. 18-20; Lev. xxiii. 4-14. On the Feast of the Firstfruits of Harvest, called also the Feast of Weeks, and the Feast of Pentecost, see xxxiv. 22; Lev. xxiii. 15-21. On the Feast of Ingathering, called also the Feast of Tabernacles, see Lev. xxiii. 34-36, 39-43.

16. in the end of the year] Cp. xxxiv. 22. The year here spoken of must have been the civil or agrarian year, which began after harvest, when the ground was prepared for sowing. Cp. Lev. xxiii. 39; Deut. xvi. 13-15. The sacred year began in spring, with the month Abib, or Nisan. See xii. 2 note, and Lev. xxv. 9.

when thou hast gathered] Rather, when thou gatherest in.

hast sown in the field: and ²the feast of ingathering, *which is in the end of the year, when thou hast gathered in thy labours out of the field.* ³Three times in the year all thy males shall appear before the Lord God. ¶ ⁴Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ¹sacrifice remain unto the morning. ⁵The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. ¶ ⁶Thou shalt not seethe a kid in his mother's milk. ¶ ⁷Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, ⁸provoked him not; for he will ⁹not pardon your transgressions: for ¹⁰my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then ¹¹I will be an enemy unto thine enemies, and ¹²an adversary unto thine adversaries. ¹³For mine Angel shall go before thee, and ¹⁴bring thee into the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not ¹⁵bow down to their gods, nor serve them, ¹⁶nor do after their works: ¹⁷but thou shalt utterly overthrow them, and quite break down their images. And ye shall ¹⁸serve the LORD your God, and ¹⁹he shall bless thy bread, and thy water; and ²⁰I will take sickness away from the midst of thee. ²¹There shall nothing cast their young, nor be barren, in ²²thy land: the number of thy days I will ²³fulfil. I will send ²⁴my fear before thee, and will ²⁵destroy all the people to whom thou

² Deut. 16. 13.
³ ch. 34. 23.
⁴ Lev. 2. 11.
⁵ ch. 22. 29.
⁶ ch. 34. 26.
⁷ Deut. 14. 21.
⁸ Num. 20. 16.
⁹ Ps. 91. 11.
¹⁰ Num. 14.
¹¹ Ps. 78. 40, 56.
¹² Eph. 4. 30.
¹³ ch. 32. 31.
¹⁴ Num. 14. 35.
¹⁵ Josh. 24. 20.
¹⁶ Jer. 5. 7.
¹⁷ 1 John 5. 16.
¹⁸ Ps. 91. 6.
¹⁹ Jer. 23. 6.
²⁰ John 10. 30, 38.
²¹ Gen. 12. 3.
²² h ver. 20.
²³ Josh. 21. 8, 11.
²⁴ ch. 20. 5.
²⁵ Lev. 18. 3.
²⁶ ch. 34. 13.
²⁷ Isai. 9. 6.
²⁸ 1 Sam. 7. 3.
²⁹ Deut. 7. 13.
³⁰ ch. 15. 20.
³¹ Job 21. 10.
³² Gen. 25. 8.
³³ 1 Chr. 23. 1.
³⁴ Gen. 35. 5.
³⁵ Deut. 7. 23.

¹ Or, feast.

² Or, I will afflict them that afflict thee.

18. *the blood of my sacrifice*] It is generally considered that this must refer to the Paschal Lamb. See xii. 7, 11, 13, 22, 23, 27. *the fat of my sacrifice*] Strictly, the fat of my feast; the best part of the feast, that is, the Paschal Lamb itself. Cp. xxxiv. 25.

19. *The first of the firstfruits of thy land*] The best, or chief of the Firstfruits, that is, the two wave loaves described Lev. xxiii. 17. As the preceding precept appears to refer to the Passover, so it is likely that this refers to Pentecost. They are called in Leviticus, "the firstfruits unto the LORD;" and it is reasonable that they should here be designated the *chief* of the Firstfruits. If, with some, we suppose the precept to relate to the offerings of Firstfruits in general, the command is a repetition of xxii. 29.

Thou shalt not seethe a kid in his mother's milk] This precept is repeated. See marg. ref. If we connect the first of the two preceding precepts with the Passover, and the second with Pentecost, it seems reasonable to connect this with the Feast of Tabernacles. The only explanation which accords with this connexion is one which refers to a superstitious custom connected with the harvest; in which a kid was seethed in its mother's milk to propitiate in some way the deities, and the milk was sprinkled on the fruit trees, fields and gardens, as a charm to improve the crops of the coming year. Others take it to be a prohibition of a custom of great antiquity among

the Arabs, of preparing a gross sort of food by stewing a kid in milk, with the addition of certain ingredients of a stimulating nature: and others take it in connexion with the prohibitions to slaughter a cow and a calf, or a ewe and her lamb, on the same day (Lev. xxii. 28), or to take a bird along with her young in the nest (Deut. xxii. 6). It is thus understood as a protest against cruelty and outraging the order of nature.

20. *an Angel*] See iii. 2, 8; Josh. v. 13; Isai. lxiii. 9.

22. The rendering in the margin is better. Cf. Deut. xx. 4.

23. *I will cut them off*] The national existence of the Canaanites was indeed to be utterly destroyed, every trace of their idolatry was to be blotted out, no social intercourse was to be held with them while they served other gods, nor were alliances of any kind to be formed with them. (See Deut. vii.; xii. 1-4, 29-31.) But it is alike contrary to the spirit of the Divine Law, and to the facts bearing on the subject scattered in the history, to suppose that any obstacle was put in the way of well disposed individuals of the denounced nations who left their sins and were willing to join the service of Jehovah. The spiritual blessings of the Covenant were always open to those who sincerely and earnestly desired to possess them. See xx. 10; Lev. xix. 34, xxiv. 22.

27. *destroy*] Rather, overthrow. See v. 23.

- shalt come, and I will make all thine enemies turn their ¹backs unto thee. And ^a"I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. ^a"I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And ^a"I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. ^a"Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ^a"it will surely be a snare unto thee.
- CHAP. 24.** AND he said unto Moses, Come up unto the LORD, thou, and Aaron, ^a"Nadab, and Abihu, ^band seventy of the elders of Israel; and worship ye afar of. And Moses ^calone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ^a"All the words which the LORD hath said will we do. ¶ And Moses ^cwrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^dpillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses ^etook half of the blood, and put ^fit in basons; and half of the blood he sprinkled on the altar. And he ^htook the book of the covenant, and read in the audience of the people: and they said, ^a"All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled ⁱit on the people, and said, Behold
- ^a Dent. 7. 20.
^b Josh. 24. 12.
^c Dent. 7. 22.
^d Gen. 15. 18.
^e & reff.
^f Josh. 21. 44.
^g Judg. 1. 4.
^h ch. 31. 12.
ⁱ Dent. 7. 2.
^j Josh. 23. 13.
^k Judg. 2. 3.
^l 1 Sam. 13. 21.
^m Ps. 106. 30.
ⁿ ch. 28. 1.
^o Lev. 10. 1, 2.
^p ch. 1. 5.
^q Num. 11. 10.
^r ver. 13, 15.
^s ver. 7.
^t Dent. 5. 27.
^u Gal. 3. 10.
^v Dent. 31. 9.
^w Gen. 28. 18.
^x Heb. 9. 18.
^y Heb. 9. 10.
^z ver. 3.

¹ Heb. neck, Ps. 18. 40.

28. hornets] Cp. marg. reff. The word is used figuratively for a cause of terror and discouragement. Bees are spoken of in the like sense, Deut. i. 44; Ps. cxviii. 12.

29. beast of the field] i.e. destructive animals.

31. In r. 23, the limits of the Land of Canaan, strictly so called, are indicated; to this, when the Israelites were about to take possession of it, were added the regions of Gilead and Bashan on the left side of the Jordan (Num. xxii. 33-42; Josh. xiii. 29-32). These two portions made up the Holy Land, of which the limits were recognized, with inconsiderable variations, till the final overthrow of the Jewish polity. But in this verse the utmost extent of Hebrew dominion, as it existed in the time of David and Solomon, is set forth. The kingdom then reached to Eloth and Ezion-geber on the Ælanitic Gulf of the Red Sea (1 K. ix. 26), and to Tiphshah on the "River," that is, the River Euphrates (1 K. iv. 24), having for its western boundary "the Sea of the Philistines," that is, the Mediterranean, and for its southern boundary "the desert," that

is, the wildernesses of Shur and Paran (cp. Gen. xv. 18; Deut. i. 7, xi. 24; Josh. i. 4). XXIV. 1, 2 are placed by some with great probability between verses 8 and 9.

4. twelve pillars] As the altar was a symbol of the Presence of Jehovah, so these twelve pillars represented the presence of the Twelve Tribes with whom He was making the Covenant.

5. young men of the children of Israel] See xix. 22; xxviii. 1; Lev. i. 5.

burnt offerings... peace offerings] The Burnt offerings (Lev. i.) figured the dedication of the nation to Jehovah, and the Peace offerings (Lev. iii.) their communion with Jehovah and with each other.

6. he sprinkled] Rather, he cast. See Lev. i. 5.

7. the book of the covenant] See xx. 22 note. The people had to repeat their assent to the Book of the Covenant before the blood was thrown upon them. Cp. 2 K. xxiii. 2, 21; 2 Chron. xxxiv. 30.

8. The blood which sealed the Covenant was the blood of Burnt offerings and Peace offerings. The Sin offering (Lev. iv.) had

*the blood of the covenant, which the LORD hath made with you
 9 concerning all these words. ¶Then 'went up Moses, and Aaron,
 10 Nadab, and Abihu, and seventy of the elders of Israel: and
 they "saw the God of Israel: and *there was* under his feet as it
 were a paved work of a "sapphire stone, and as it were the "body
 11 of heaven in *his* clearness. And upon the nobles of the children
 of Israel he "laid not his hand: also "they saw God, and did
 12 'eat and drink. ¶And the LORD said unto Moses, "Come up to
 me into the mount, and be there: and I will give thee 'tables of
 stone, and a law, and commandments which I have written;
 13 that thou mayest teach them. And Moses rose up, and "his
 minister Joshua: and Moses "went up into the mount of God.
 14 And he said unto the elders, Tarry ye here for us, until we come
 again unto you: and, behold, Aaron and Hur *are* with you: if
 any man have any matters to do, let him come unto them.
 15 And Moses went up into the mount, and "a cloud covered the
 16 mount. And "the glory of the LORD abode upon mount Sinai,
 and the cloud covered it six days: and the seventh day he called
 17 unto Moses out of the midst of the cloud. And the sight of the
 glory of the LORD *was* like "devouring fire on the top of the
 18 mount in the eyes of the children of Israel. And Moses went
 into the midst of the cloud, and gat him up into the mount: and
 "Moses was in the mount forty days and forty nights.

κ Heb. 9. 20.
 1 Pet. 1. 2.
 ι ver. 1.
 " John 1. 18.
 1 Tim. 6. 16.
 1 John 4. 12.
 ο Rev. 4. 3.
 ο Matt. 17. 2.
 ρ ch. 19. 21.
 ς ver. 10.
 * Gen. 31. 54.
 ch. 18. 12.
 1 Cor. 10. 18.
 * ver. 2. 15.
 * ch. 31. 18.
 & 32. 15, 16.
 Deut. 5. 22.
 " ch. 32. 17.
 * ver. 2.
 * ch. 19. 9.
 Matt. 17. 5.
 ς ch. 16. 10.
 Num. 14. 10.
 * ch. 3. 2.
 & 10. 18.
 Deut. 4. 36.
 Heb. 12. 18.
 " ch. 34. 28.
 Deut. 9. 9.

not yet been instituted. That more complicated view of human nature which gave to the Sin offering its meaning, had yet to be developed by the Law, which was now only receiving its ratification. The Covenant between Jehovah and His people therefore took precedence of the operation of the Law, by which came the knowledge of sin. Rom. iii. 20.

upon the people] Either upon the elders or those who stood foremost; or, upon the twelve pillars representing the Twelve Tribes, as the first half had been cast upon the altar, which witnessed to the Presence of Jehovah. The blood thus divided between the two parties to the Covenant signified the sacramental union between the Lord and His people. Cf. Ps. i. 5; Zech. ix. 11.

9. It would appear that Moses, Aaron with his two sons, and seventy of the elders (xix. 7) went a short distance up the mountain to eat the meal of the Covenant (cp. Gen. xxxi. 43-47), which must have consisted of the flesh of the Peace offerings (v. 5). Joshua accompanied Moses as his servant (v. 13).

10. *And they saw the God of Israel*] As they ate the sacrificial feast, the Presence of Jehovah was manifested to them with special distinctness. In the act of solemn worship, they perceived that He was present with them, as their Lord and their Deliverer. It is idle to speculate on the mode of this revelation. That no visible form was presented to their bodily eyes, we are expressly informed, Deut. iv. 12; see xxxiii. 20; cp. Isa. vi. 1. The latter part of this verse may be read: *under His feet, it was like a*

work of bright sapphire stone, and like the heaven itself in clearness. On the sapphire, see xxviii. 18; cp. Ezek. i. 26. The pure blue of the heaven above them lent its influence to help the inner sense to realize the vision which no mortal eye could behold.

11. *he laid not his hand*] i.e. He did not smite them. It was believed that a mortal could not survive the sight of God (xxxiii. 20; Gen. xxxii. 30; Judg. vi. 22; xiii. 22): but these rulers of Israel were permitted to eat and drink, while they were enjoying in an extraordinary degree the sense of the Divine Presence, and took no harm.

12. Many Jews understand the *tables of stone* to denote the Ten Commandments; *a law*, the Law written in the Pentateuch; and the *commandments* (or *the commandment*), the oral or traditional law which was in after ages put into writing in the Mishna and the Gemara. But it is more probable that the Ten Commandments alone are spoken of, and that the meaning is, *the Tables of stone with the Law, even the Commandment.*

18. During this period of forty days, and the second period when the Tables were renewed, Moses neither ate bread nor drank water. Cp. marg. refl. Elijah in like manner fasted for forty days, when he visited the same spot (1 K. xix. 8). The two who met our Saviour on the Mount of Transfiguration (Matt. xvii. 3), the one representing the Law, the other representing the Prophets, thus shadowed forth in their own experience the Fast of Forty days in the wilderness of Judæa.

CHAP. 25. AND the LORD spake unto Moses, saying, Speak unto

- ^a ch. 35. 5, 21. 2 the children of Israel, that they ¹bring me an ²offering: ^a of every man that giveth it willingly with his heart ye shall take my offering. And this ^{is} the offering which ye shall take of them; 3 gold, and silver, and brass, and blue, and purple, and scarlet, 4 and ³fine linen, and goats' hair, and rams' skins dyed red, and 5 badgers' skins, and shittim wood, ^boil for the light, ^cspices for 6 anointing oil, and for ^dsweet incense, onyx stones, and stones to 7 be set in the ^eephod, and in the ^fbreastplate. And let them
- ^b ch. 27. 20. ^c ch. 30. 23. ^d ch. 30. 34. ^e ch. 28. 4, 6. ^f ch. 28. 15.
- ¹ Heb. take for me. ² Or, heave offering. ³ Or, silk, Gen. 41. 42.

XXV. XXVI. Jehovah had redeemed the Israelites from bondage. He had made a Covenant with them and had given them laws. He had promised, on condition of their obedience, to accept them as His own "peculiar treasure," as "a kingdom of priests and an holy nation" (xix. 5, 6). And now He was ready visibly to testify that He made his abode with them. He claimed to have a dwelling for Himself, which was to be in external form a tent of goats' hair (r. 4), to take its place among their own tents, and formed out of the same material (see xxvi. 7 note). The special mark of His Presence within the Tent was to be the Ark or chest containing the Ten Commandments on two tables of stone (xxxi. 18), symbolizing the divine Law of holiness, and covered by the Mercy seat, the type of reconciliation.—Moses was divinely taught regarding the construction and arrangement of every part of the Sanctuary. The directions which were given him are comprised in xxv. 1-xxxi. 11. The account of the performance of the work, expressed generally in the same terms, is given xxxv. 21-xl. 33.

1-9. Moses is commanded to invite the people to bring their gifts for the construction and service of the Sanctuary and for the dresses of the priests.

2. *an offering*] The word is used here in its general sense, being equivalent to *korban*, (cp. St. Mark vii. 11). On the marginal rendering "heave offering," see note on xxix. 27.

that giveth it willingly with his heart] The public service of Jehovah was to be instituted by freewill offerings, not by an enforced tax. Cp. 1 Chron. xxix. 3, 9, 14; Ezra ii. 68, 69; 2 Cor. viii. 11, 12, ix. 7. On the zeal with which the people responded to the call, see xxxv. 21-29, xxxvi. 5-7.

3. *gold, and silver, and brass*] The supply of these metals possessed by the Israelites at this time probably included what they had inherited from their forefathers, what they had obtained from the Egyptians (xii. 35), and what may have been found amongst the spoils of the Amalekites (xvii. 8-13). But with their abundant flocks and herds, it can hardly be doubted that they had carried on important traffic with the trading caravans that traversed the wilder-

ness, some of which, most likely, in the earliest times were furnished with silver, with the gold of Ophir (or gold of Sheba, as it seems to have been indifferently called), and with the "brass" (the alloy of copper and tin, called bronze) of Phœnicia and Egypt. Cp. xxxviii. 24 note.

4. *blue, and purple, and scarlet*] i.e. the material dyed with these colours. The Jewish tradition has been very generally received that this material was wool. Cp. Heb. ix. 19 with Lev. xiv. 4, 49, &c. When spun and dyed by the women, it was delivered in the state of yarn; and the weaving and embroidering was left to Aholiab and his assistants, xxxv. 25, 35. The "blue" and "purple" dye are usually thought to have been obtained from shell-fish, the "scarlet" from the cochineal insect of the holm-oak.

fine linen] The fine flax or the manufactured linen, for which Egypt was famous (Ezek. xxvii. 7), and which the Egyptians were in the habit of using for dresses of state (Gen. xli. 42). It was used as the groundwork of the figured curtains of the Tabernacle as well as of the embroidered hangings of the Tent and the Court. See xxxv. 35.

5. *rams' skins dyed red*] Skins tanned and coloured like the leather now known as red morocco.

badgers' skins] Rather, leather, probably of a sky-blue colour, formed from the skins of the *tachash* (a general name for marine animals), which was well adapted as a protection against the weather.

shittim wood] The word *shittim* is the plural form of *shittah*, which occurs as the name of the growing tree, Is. xli. 19. The tree is satisfactorily identified with the *Acacia seyal*, a gnarled and thorny tree, somewhat like a solitary hawthorn in its habit and manner of growth, but much larger. It flourishes in the driest situations, and is scattered more or less numerous over the Sinaitic Peninsula. It appears to be the only good wood produced in the wilderness. No other kind of wood was employed in the Tabernacle or its furniture. In the construction of the Temple cedar and fir took its place (1 K. v. 8, vi. 18; 2 Chron. ii. 8).

6, 7. See notes to chs. xxvii., xxviii., xxx.

8. *sanctuary*] i.e. a hallowed place. This

make me a sanctuary; that ¹I may dwell among them.

9 ¹According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. ¶ ²And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark ³the testimony which

ch. 36. 1.
Lev. 1. 6.
& 10. 4.
& 21. 12.
Heb. 9. 1, 2.
² ch. 20. 45.
¹ Kin. 6. 13.
² Cor. 6. 16.
Heb. 3. 6.
Rev. 21. 3.
³ ver. 40.
⁴ ch. 37. 1.
Deut. 10. 3.
Heb. 9. 4.
¹ 1 Kin. 8. 8.
² ch. 16. 34.
& 31. 18.
Deut. 10. 2.
& 31. 36.
¹ Kin. 8. 9.
² Kin. 11. 12.
Heb. 9. 4.

is the most comprehensive of the words that relate to the place dedicated to Jehovah. It included the Tabernacle with its furniture, its Tent, and its Court.

that I may dwell among them] The purpose of the Sanctuary is here definitely declared by the Lord Himself. It was to be the constant witness of His Presence amongst His people. Cp. marg. ref.

9. *According to all that I shew thee*] The Tabernacle and all that pertained to it were to be in strict accordance with the ideas revealed by the Lord to Moses (cp. v. 40, xxvi. 30; Acts vii. 44; Heb. viii. 5). The word here translated *pattern* is also used to denote the plans for the Temple which were given by David to Solomon (1 Chron. xxviii. 11, 12, 19); it is elsewhere rendered *form*, *likeness*, *similitude*, Deut. iv. 16, 17; Ezek. viii. 3, 10.

the tabernacle] The Hebrew word signifies the "dwelling-place." It here denotes the wooden structure, containing the Holy Place and the most Holy Place, with the tent which sheltered it. See xxvi. 1 note.

10-16 (cp. xxxvii. 1-5). The ARK is uniformly designated in Exodus the ARK OF THE TESTIMONY. Elsewhere it is called THE TESTIMONY, THE ARK OF THE COVENANT (most frequently in Deuteronomy and the other books of the Old Testament), THE ARK OF THE LORD, THE ARK OF GOD, THE ARK OF THE STRENGTH OF THE LORD, and THE HOLY ARK.

The Ark of the Covenant was the central point of the Sanctuary. It was designed to contain the Testimony (v. 16, xl. 20; Deut. xxxi. 26), that is, the Tables of the Divine Law, the terms of the Covenant between Jehovah and His people: and it was to support the Mercy seat with its Cherubim, from between which He was to hold communion with them (v. 22). On this account, in these directions for the construction of the Sanctuary, it is named first of all the parts. But on the other hand, in the narrative of the work as it was actually

carried out, we find that it was not made till after the Tabernacle (xxxvii. 1-9). It was suitable that the receptacle should be first provided to receive and shelter the most sacred of the contents of the Sanctuary as soon as it was completed. The order in which the works were executed seems to be given in xxxi. 7-10, and xxxv. 11-19. The completion of the Ark is recorded in xxxvii. 1-5. On its history, see the concluding note to ch. xl.

10. *an ark*] Taking the cubit at 18 inches (see Gen. vi. 15 note), the Ark of the Covenant was a box 3 ft. 9 in. long, 2 ft. 3 in. wide, and 2 ft. 3 in. deep.

11. *overlay it with pure gold*] Words descriptive of the common process of gilding. The Egyptians in early times were acquainted with both the art of gilding and that of covering a substance with thin plates of gold.

a crown of gold] That is, an edging or moulding of gold round the top of the Ark, within which the cover or Mercy seat (v. 17) may have fitted (cp. xxxviii. 2). There were golden mouldings, called by the same name, to the Table of Shewbread (v. 24, xxxvii. 11, 12), and to the Golden Altar (xxx. 3, xxxvii. 26).

12. *four corners thereof*] Rather, its four bases, or feet. It is not unlikely that there were low blocks, or plinths, placed under the corners to which the rings were attached (see v. 26), and that it is to them the word is here applied. The Ark, when it was carried, must thus have been raised above the shoulders of the bearers.

15. *they shall not be taken from it*] This direction was probably given in order that the Ark might not be touched by the hand (cp. 2 S. vi. 6).

16. *the testimony*] Literally, *something spoken again and again*. The stone Tables of the Ten Commandments are called the Testimony, or, the Tables of the Testimony, as the Ark which contained them is called the Ark of the Testimony, and the Taber-

* ch. 37. 6.
Rom. 3. 25.
Heb. 9. 5.

- 17 I shall give thee. ¶ And *thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, 18 and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make 19 them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even*¹ of the mercy seat shall ye make the cherubims on the two 20 ends thereof. And °the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the 21 faces of the cherubims be. °And thou shalt put the mercy seat above upon the ark; and °in the ark thou shalt put the testimony 22 that I shall give thee. And *there I will meet with thee, and I will commune with thee from above the mercy seat, from

° 1 Kin. 8. 7.
1 Chr. 28. 18.
Heb. 9. 5.
° ch. 20. 34.
q ver. 16.
r ch. 20. 42,
43.
s 30. 6. 36.
Lev. 16. 2.
Num. 17. 4.

¹ Or, of the matter of the mercy seat.

nacle in which the Ark was placed, the Tabernacle of the Testimony. Taking this in connexion with the prohibitory form of the Commandments, the name must have been understood as signifying the direct testimony of Jehovah against sin in man (Deut. xxxi. 26, 27).

The Ark of the Covenant has been most generally likened to the arks, or moveable shrines, which are represented on Egyptian monuments. The Egyptian arks were carried by poles on the shoulders, and some of them had on the cover two winged figures not unlike what we conceive the golden Cherubim to have been. Thus far the similarity is striking. But there were points of great dissimilarity. Between the winged figures on the Egyptian arks there was placed the material symbol of a deity, and the arks themselves were carried about in religious processions, so as to make a show in the eyes of the people. We know not what they contained. As regards the Ark of the Covenant, the absence of any symbol of God was one of its great characteristics. It was never carried in a ceremonial procession: when it was moved from one place to another, it was closely packed up, concealed from the eyes even of the Levites who bore it. When the Tabernacle was pitched, the Ark was never exhibited, but was kept in solemn darkness. Rest, it is evident, was its appointed condition. It was occasionally moved out of its place in the Holy of Holies, but only so long as the nation was without a settled capital, and had something of the character of an army on the march. Not less was it distinguished from all other arks in the simple grandeur of its purpose: it was constructed to contain the plain text of the Ten Commandments written on stone in words that were intelligible to all.

17-22. *a mercy seat of pure gold* [Cp. xxxvii. 6-9.] In external form, the Mercy seat was a plate of gold with the Cherubim standing on it, the whole beaten out of one solid piece of metal (xxxvii. 7); it was placed

upon the Ark and so took the place of a cover. *Mercy seat* expresses well the distinct significance and recognized designation of the Hebrew name.

18-20. The Cherubim of the Mercy seat were human figures, each having two wings. They must have been of small size, proportioned to the area of the Mercy seat. Comparing the different references to form in this place, in 2 Sam. xxii. 11 (Ps. xviii. 10), in Ezek. chs. i. x. and in Rev. ch. iv., it would appear that the name *Cherub* was applied to various combinations of animal forms. Amongst the Egyptians, the Assyrians and the Greeks, as well as the Hebrews, the creatures by far most frequently introduced into these composite figures, were man, the ox, the lion, and the eagle, as being types of the most important and familiarly known classes of living material beings. Hence the Cherubim, described by Ezekiel, have been regarded as representing the whole creation engaged in the worship and service of God (cp. Rev. iv. 9-11, v. 13); and it would be in harmony with this view to suppose that the more strictly human shape of the Cherubim of the Mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine Law of love and justice. (Cp. 1 Pet. i. 12.) It is worthy of notice that the golden Cherubim from between which Jehovah spoke (v. 22) to His people bore witness, by their place on the Mercy seat, to His redeeming mercy; while the Cherubim that took their stand at the gate of Eden, Gen. iii. 24, to keep the way to the tree of life, witnessed to His condemnation of sin in man.

18. *of beaten work* [i.e. elaborately wrought with the hammer.

19. *even of the mercy seat*] See margin. The sense appears to be that the Cherubim and the Mercy seat were to be wrought out of one mass of gold. (Cp. xxxvii. 7.)

21. *the testimony*] See v. 16 note. Cp. xl. 20.

*between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. ¶Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make *the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof,* ¹to cover withal: of pure gold shalt thou

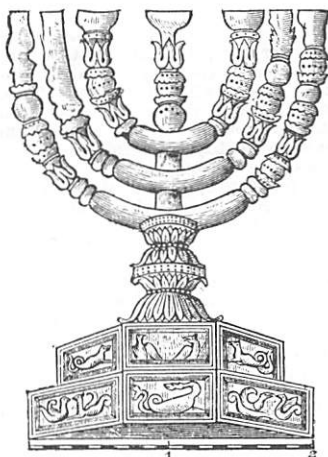
* Num. 7. 89.
1 Sam. 4. 4.
2 Sam. 6. 2.
2 Kin. 19. 15.
Ps. 80. 1.
& 90. 1.
Isai. 37. 16.
ch. 37. 10.
1 Kin. 7. 48.
2 Chr. 4. 8.
Heb. 9. 2.

" ch. 37. 16.
Num. 4. 7.

¹ Or, *to pour out withal.*

23-30. (Cp. xxxvii. 10-16.) The Table and the Candlestick figured on the Arch of Titus at Rome are those of the Maccabean times, but made as nearly as possible after the ancient models reproduced under the direction of Solomon and Zerubbabel. The details and size of the figure, and the description of Josephus, appear to agree very

nearly with the directions here given to Moses, and to illustrate them in several particulars. Josephus says that the Table was like the so-called Delphic tables, richly ornamented pieces of furniture in use amongst the Romans, which were sometimes, if not always, covered with gold or silver.



24. See r. 11 note. The moulding of the Table is still seen at the ends of the sculptured figure.

25. *a border*] Rather a **framing**, which reached from leg to leg so as to make the Table firm, as well as to adorn it with a second moulding of gold. Two fragments of such framing are still seen in the sculpture attached to the legs half-way down.

27. *Over against the border*] Rather, **Over**

against the framing; that is, the rings were to be placed not upon the framing itself, but at the extremities of the legs answering to each corner of it.

29. *dishes*] deep vessels like *bowls*, similar to the large silver vessels (or *chargers*) which were filled with fine flour, and formed part of the offerings of the Princes of Israel (Num. vii. 13 sq.).

spoons] Rather, the small gold cups that

- 11 Lev. 24. 5, 30 make them. And thou shalt set upon the table "shewbread
 6. 31 before me alway. ¶¹² And thou shalt make a candlestick of pure
 12 1 Kin. 7. 40. gold: of beaten work shall the candlestick be made: his shaft,
 Zech. 4. 2. and his branches, his bowls, his knops, and his flowers, shall be
 Heb. 9. 2. 32 of the same. And six branches shall come out of the sides of it;
 Rev. 1. 12. three branches of the candlestick out of the one side, and three
 & 4. 5. 33 branches of the candlestick out of the other side: three bowls
 made like unto almonds, with a knop and a flower in one branch;
 and three bowls made like almonds in the other branch, with
 a knop and a flower: so in the six branches that come out of the
 34 candlestick. And in the candlestick shall be four bowls made
 35 like unto almonds, with their knops and their flowers. And
 there shall be a knop under two branches of the same, and a knop
 under two branches of the same, and a knop under two branches
 of the same, according to the six branches that proceed out of
 36 the candlestick. Their knops and their branches shall be of the
 37 same: all it shall be one beaten work of pure gold. And thou
 shalt make the seven lamps thereof: and they shall light the
- v ch. 27. 21.
 & 30. 8.
 Lev. 24. 3, 4.
 3 Chr. 13. 11.
- 1 Or, cause to ascend.

were filled with frankincense in the offerings of the Princes (Num. vii. 14), and represented on the Table in the sculpture.

covers...bowls] Or flagons and chalices, such as were used for the rite of the Drink offering, which appears to have regularly accompanied every Meat offering (Lev. xiii. 18; Num. vi. 15, xxviii. 14, &c.). The subject is important in its bearing upon the meaning of the Shewbread: the corrected rendering of the words tends to show that it was a true Meat offering.

to cover withal] See the margin. The first part of the verse might be better rendered:—And thou shalt make its bowls and its incense-cups and its flagons and its chalices for pouring out the Drink offerings.

30. The Shewbread Table was placed in the Holy Place on the north side (xxvi. 35). Directions for preparing the Shewbread are given in Lev. xxiv. 5-9. It consisted of twelve large cakes of unleavened bread, which were arranged on the Table in two piles, with a golden cup of frankincense on each pile. It was renewed every Sabbath day. The stale loaves were given to the priests, and the frankincense appears to have been lighted on the Altar for a memorial. The Shewbread, with all the characteristics and significance of a great national Meat offering, in which the twelve tribes were represented by the twelve cakes, was to stand before Jehovah *perpetually*, in token that He was always graciously accepting the good works of His people, for whom atonement had been made by the victims offered on the Altar in the Court of the Sanctuary. The Shewbread or bread which is set forth would be more fairly rendered "Bread of the Presence." See notes on Lev. xxiv. 5-9.

31-39. (Cp. xxxvii. 17-24.) *a candlestick of pure gold*] A lamp-stand rather than a can-

dlestick. Its purpose was to support seven oil-lamps. Its height appears to have been about three feet, and its width two feet. The original foot was lost or stolen when the Candlestick was taken out of the Temple, and the pedestal in the sculpture was added by some Roman artist to set off the trophy.

his shaft, and his branches, his bowls, his knops, and his flowers] Or, its base, its stem, its flower cups, its knobs, and its lilies.

33. *three bowls made like unto almonds*] Three cups of almond flowers. These appear to be the cups in immediate contact with the knobs as shown in the sculpture.

a flower] A lily; and this rendering well agrees with the sculpture.

the candlestick] Here, and in the two following verses, the word appears to denote the stem, as the essential part of the Candlestick. It would seem from vv. 33-35 that the ornamentation of the Candlestick consisted of uniform members, each comprising a series of an almond flower, a knob and a lily; that the stem comprised four of these members; that each pair of branches was united to the stem at one of the knobs; and that each branch comprised three members. In comparing the description in the text with the sculptured figure, allowance must be made for some deviation in the sculptor's copy.

37. *seven lamps*] These lamps were probably like those used by the Egyptian and other nations, shallow covered vessels more or less of an oval form, with a mouth at one end from which the wick protruded. The Candlestick was placed on the south side of the Holy Place (xxvi. 35), with the line of lamps parallel with the wall, or, according to Josephus, somewhat obliquely. If the wick-mouths of the lamps were turned outwards, they would give light over against

38 lamps thereof, that they may ^agive light over against ¹it. And the tongs thereof, and the snuffdishes thereof, *shall be of pure gold*. Of a talent of pure gold shall he make it, with all these 40 vessels. And ^alook that thou make *them* after their pattern, ²which was shewed thee in the mount.

CHAP. 26. MOREOVER ^athou shalt make the tabernacle *with ten curtains of fine twined linen, and blue, and purple, and scarlet: 2 with cherubims* ³of cunning work shalt thou make them. The length of one curtain *shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains 3 shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled 4 one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and*

¹ Heb. *the face of it.*

² Heb. *which thou wast caused to see.*

³ Heb. *the work of a cunning workman, or, embroiderer.*

^a Num. 8. 2.

^a ch. 26. 30.

Num. 8. 4.

1 Chr. 28.

11, 19.

Acts 7. 44.

Heb. 8. 5.

^a ch. 30. 8.

the Candlestick; that is, towards the north side [see Num. viii. 2].

Light was of necessity required in the Tabernacle, and wherever light is used in ceremonial observance, it may of course be taken in a general way as a figure of the Light of Truth; but in the Sanctuary of the covenanted people, it must plainly have been understood as expressly significant that the number of the lamps (seven) agreed with the number of the Covenant. The Covenant of Jehovah was essentially a Covenant of light.

37. *they shall light*] See margin and note on Lev. i. 9.

38. *the tongs*] Used to trim and adjust the wicks. (Cp. Is. vi. 6.)

the snuff-dishes] These were shallow vessels used to receive the burnt fragments of wick removed by the tongs. The same Hebrew word is translated, in accordance with its connection, *fire pans*, xxvii. 3, xxxviii. 3; and *censers*, Numb. iv. 14, xvi. 6.

39. *a talent of pure gold*] about 94 lbs.

XXVI. 1-37. (Cp. xxxvi. 8-33.) The Tabernacle was to comprise three main parts, the TABERNACLE (1-6), more strictly so-called, its TENT (7-13), and its COVERING (v. 14) (Cp. xxxv. 11, xxxix. 33, 34, xl. 19, 34; Num. iii. 25, &c.). These parts are very clearly distinguished in the Hebrew, but they are confounded in many places of the English Version [see rr. 7, 9, &c.]. The TABERNACLE itself was to consist of curtains of fine linen woven with coloured figures of Cherubim, and a structure of boards which was to contain the Holy Place and the Most Holy Place; the TENT was to be a true tent of goats' hair cloth to contain and shelter the Tabernacle: the COVERING was to be of red rams' skins and "tachash" skins (xxv. 5), and was spread over the goats' hair tent as an additional protection against the weather. On the external form of the Tabernacle and the arrangement of its parts, see Cuts at the end of the chap.

1. *the tabernacle*] The *Mishkan*, i.e. the dwelling-place; the definite article regularly accompanies the Hebrew word when the Dwelling-place of Jehovah is denoted. But in this place the word is not used in its full sense as denoting the Dwelling-place of Jehovah: it denotes only the Tabernacle-cloth (v. 6). The word is, in fact, employed with three distinct ranges of meaning, (1) in its strict sense, comprising the cloth of the Tabernacle with its woodwork (xxv. 9, xxvi. 30, xxxvi. 13, xl. 18, &c.); (2) in a narrower sense, for the Tabernacle-cloth only (xxvi. 1, 6, xxxv. 11, xxxix. 33, 34, &c.); (3) in a wider sense, for the Tabernacle with its Tent and Covering (xxvii. 19, xxxv. 18, &c.).

with ten curtains] Rather, of ten breadths. Five of these breadths were united so as to form what, in common usage, we should call a large curtain (v. 3). The two curtains thus formed were coupled together by the loops and taches to make the entire tabernacle-cloth (v. 6).

of cunning work] More properly, of the work of the skilled weaver. The coloured figures of Cherubim (see xxv. 4, 18) were to be worked in the loom, as in the manufacture of tapestry and carpets (see v. 36 note). On the different kinds of workmen employed on the textile fabrics, see xxxv. 35.

3. Each curtain formed of five breadths (see v. 1), was 42 feet in length and 30 feet in breadth, taking the cubit at 18 inches.

4. The meaning appears to be, *And thou shalt make loops of blue on the edge of the one breadth (which is) on the side (of the one curtain) at the coupling; and the same shalt thou do in the edge of the outside breadth of the other (curtain) at the coupling.* The "coupling" is the uniting together of the two curtains: ["selvedge" is the translation of a word signifying extremity or end].

- likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the 6 loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: ^b and it shall be one tabernacle. ¶ And ^bthou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt 10 double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain 11 which coupleth the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the 'tent 12 together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall 13 hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side ² of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. ^c And 'thou shalt make a covering for the tent of rams' skins 14 dyed red, and a covering above of badgers' skins. ¶ And thou shalt make boards for the tabernacle of shittim wood standing 16 up. Ten cubits shall be the length of a board, and a cubit and a 17 half shall be the breadth of one board. Two ³tonons shall there be in one board, set in order one against another: thus shalt 18 thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south 19 side southward. And thou shalt make forty sockets of silver

¹ Or, covering.² Heb. in the remainder, or, surpluage.³ Heb. hands.

5. The words "in the edge," &c. mean, on the edge of the breadth that is at the coupling in the second (curtain).

6. taches of gold] Each tache, or clasp, was to unite two opposite loops.

couple the curtains] i.e. couple the two outside breadths mentioned in v. 4.

7. a covering upon the tabernacle] A Tent over the Tabernacle. The Hebrew word here used, is the regular one for a tent of skins or cloth of any sort.

9. tabernacle] Tent, not tabernacle. The passage might be rendered, thou shalt equally divide the sixth breadth at the front of the Tent. In this way, half a breadth would overhang at the front and half at the back.

10. Or:—And thou shalt make fifty loops on the edge of the outside breadth of the one (curtain) at the coupling, and fifty loops on the edge of the outside breadth of the other (curtain) at the coupling.

11. In the Tent, clasps of bronze were used to unite the loops of the two curtains; in the Tabernacle, clasps of gold, cp. v. 6 and v. 37. couple the tent together] Not "covering," as in the margin. By "the tent" is here

meant the Tent-cloth alone.

13. The measure of the entire Tabernacle-cloth was about 60 ft. by 42; that of the Tent-cloth was about 67 ft. by 45. When the latter was placed over the former, it spread beyond it at the back and front about 3 ft. (the "half-curtain," vv. 9, 12) and at the sides 18 inches.

16. The board would therefore be about 15 ft. long, and 27 in. broad.

18. The entire length of the structure was about 45 ft. in the clear, and its width about 15 ft.

the south side southward] Or, the south side on the right. As the entrance of the Tabernacle was at its east end, the south side, to a person entering it, would be on the left hand: but we learn from Josephus that it was usual in speaking of the Temple to identify the south with the right hand and the north with the left hand, the entrance being regarded as the face of the structure and the west end as its back.

19. sockets] More literally, bases, or foundations. Each base weighed a talent, that is, about 94 lbs. (see xxxviii. 27), and

under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side *there shall be* twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of shittim wood; five for the boards of one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. ¶ And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. ¶ And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen,

^d ch. 25. 0,
40 & 27. 8.
^e Acts 7. 44.
Heb. 8. 5.
^f ch. 36. 35.
Lev. 16. 2.
^g 2 Chr. 3. 14.
Matt. 27. 51.
Heb. 9. 3.
^h ch. 40. 21.
ⁱ Lev. 16. 2.
Heb. 9. 2, 3.
^j ch. 25. 21.
& 40. 20.
Heb. 9. 5.
^k ch. 40. 22.
Heb. 9. 2.
^l ch. 40. 21.
^m ch. 36. 37.

¹ Heb. *twinned*.

must have been a massive block. The bases formed a continuous foundation for the walls of boards, presenting a succession of sockets or mortices (each base having a single socket), into which the tenons were to fit. They served not only for ornament but also for the protection of the lower ends of the boards from the decay which would have resulted from contact with the ground.

22. *the sides of the tabernacle westward*] Rather, the back of the Tabernacle towards the west. See v. 18.

23. *in the two sides*] Rather, at the back.

24. The corner boards appear to have been of such width, and so placed, as to add 18 in. to the width of the structure, making up with the six boards of full width (v. 22) about 15 ft. in the clear (see v. 18). The "ring" was so formed as to receive two bars meeting "beneath" and "above" at a right angle.

27. *for the two sides westward*] For the back towards the west. Cp. v. 22.

28. *in the midst of the boards*] If we suppose the boards to have been of ordinary thickness (v. 16), the bar was visible and passed through an entire row of rings. In any case, it served to hold the whole wall together.

31. *vail*] Literally *separation* (see xxxv. 12 note).

33. *taches*] Not the same as the *hooks* of the preceding verse, but the clasps of the tabernacle-cloth (see v. 6).

34, 35. See xxv. 10-16, 23, 31.

36. *the door of the tent*] The entrance to the Tent, closed by the "hanging" or curtain (xxvii. 16).

wrought with needlework] The work of the embroiderer. The entrance curtain of the Tent and that of the Court (xxvii. 16) were to be of the same materials, but embroidered with the needle, not wrought in

- 37 wrought with needlework. And thou shalt make for the hanging ^mfive pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.
- ^a ch. 38, 1. **CHAP. 27.** AND thou shalt make ^aan altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: 2 and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be
- ^m ch. 36, 38.
- ^a ch. 38, 1. Ezek. 43, 13.

figures in the loom (see *v.* 1, and xxxv. 35).

37. *five pillars*] These, it should be observed, belonged to the entrance of the Tent, not, in their architectural relation, to the entrance of the Tabernacle.

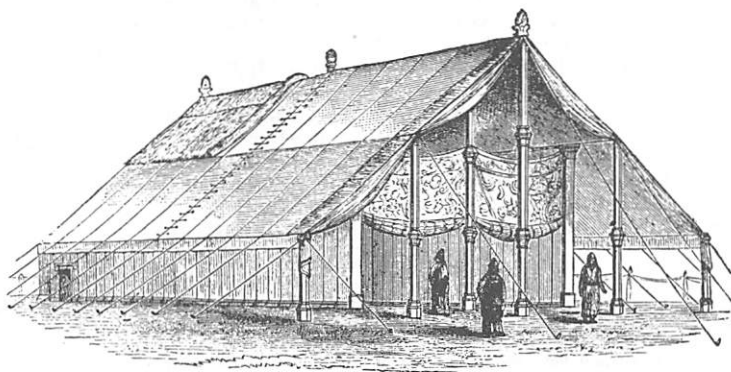
sockets of brass] Their bases (see *v.* 19) were of bronze (like the taches of the tent-cloth, *v.* 11), not of silver, to mark the inferiority of the Tent to the Tabernacle.

We are indebted to Mr. Fergusson for what may be regarded as a satisfactory reconstruction of the Sanctuary in all its main particulars. He holds that what sheltered the *Mishkān* was actually a Tent of ordinary form, such as common sense and prac-

tical experience would suggest as best suited for the purpose.

According to this view the five pillars at the entrance of the Tent (xxvi. 37) were graduated as they would naturally be at the entrance of any large tent of the best form, the tallest one being in the middle to support one end of a ridge-pole.

Such a ridge-pole, which must have been sixty feet in length, would have required support, and this might have been afforded by a plain pole in the middle of the structure. Over this framing of wood-work the Tent-cloth of goats' hair was strained with its cords and tent-pins in the usual way. (See cut.)



Above the Tent-cloth of goats' hair was spread the covering of red rams' skins.

The five pillars, to reach across the front of the Tent, must have stood five cubits (about 7½ ft.) apart. Their heads were united by connecting rods ("fillets" xxvii. 10) overlaid with gold (xxxvi. 38). The spaces at the sides and back may have been wholly or in part covered in for the use of the officiating priests, like the small apartments which in after times skirted three sides of the Temple. It was probably here that those portions of the sacrifices were eaten which were not to be carried out of the sacred precincts (Lev. vi. 16,

26). We may also infer that priests lodged in them. Cp. viii. 33; 1 S. iii. 2, 3.

XXVII. 1-8. (Cp. xxxviii. 1-7.) The great Altar which stood in the Court immediately in front of the Tabernacle was commonly called the ALTAR OF BURNT-OFFERING, because on it were burnt the whole Burnt-offerings, and all those parts of the other animal sacrifices which were offered to the Lord. It was also called the BRAZEN ALTAR, because it was covered with bronze, in distinction from the Golden Altar or Altar of Incense (xxxix. 38, 39, xl. 5, 6).

2. *his horns shall be of the same*] These horns were projections pointing upwards in

3 of the same: and ^bthou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make 5 four brassen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may 6 be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with 7 brass. And the staves shall be put into the rings, and the staves 8 shall be upon the two sides of the altar, to bear it. Hollow with

^b See Num. 16. 39.

the form either of a small obelisk, or of the horn of an ox. They were to be burning embers from the Brazen Altar to the Altar of Incense.

actually parts of the Altar, not merely superadded to it. On them the blood of the Sin-offering was smeared (xxix. 12; Lev. iv. 7, viii. 15, ix. 9, xvi. 18). To take hold of them appears to have been regarded as an emphatic mode of laying claim to the supposed right of Sanctuary (xxi. 14 note; 1 K. i. 50).

3. *pans*] Rather pots as in xxxviii. 3; 1 K. vii. 45. On the use to which these pots were put in disposing of the ashes of the Altar, see Lev. i. 16.

basons] Vessels used for receiving the blood of the victims and casting it upon the Altar (see xxiv. 6, Lev. i. 5, &c.).

fleshhooks] These were for adjusting the pieces of the victims upon the Altar (cf. 1 S. ii. 13).

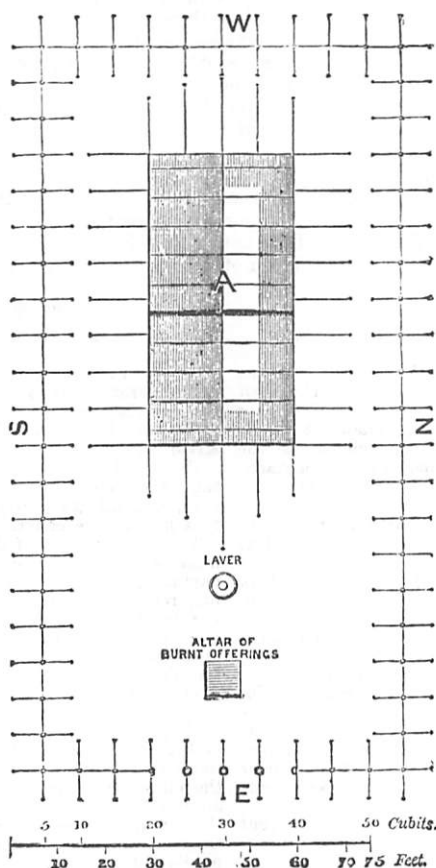
firepans] The same word is rendered *snuffdishes*, xxv. 38, xxxvii. 23; *censers*, Lev. x. 1, xvi. 12; Num. iv. 14, xvi. 6, &c.

These utensils appear to have been shallow metal vessels which were employed merely to carry

5. *the compass of the altar*] A shelf or projecting ledge, of convenient width, carried round the Altar half way between the top and the base. It was supported all round its outer edge by a vertical net-like grating of bronze that rested on the ground.

8. *Hollow with boards*] Slabs, or planks, rather than boards. The word is that which is used for the stone tables of the Law (xxiv. 12, xxxi. 18), not that applied to the boards of the Tabernacle (xxvi. 15).

The Brazen Altar was a hollow casing, formed of stout acacia planks covered with plates of bronze, seven feet six in length and width and four feet six in height. Jewish as well as Christian authorities have supposed that, when it was fixed for use, it was filled up with earth or rough stones. If we connect this suggestion with the old rule regarding the Altar of earth and the Altar of stone given in xx. 24, 25, the



The Tabernacle (A) in its Court.

woodwork might in fact be regarded merely

^c ch. 25. 40.
^a 26. 30.
^d ch. 33. 9.

- boards shalt thou make it: 'as ¹it was shewed thee in the
 9 mount, so shall they make it. ¶ And 'thou shalt make the court
 of the tabernacle: for the south side southward *there shall be*
 hangings for the court of fine twined linen of an hundred cubits
 10 long for one side: and the twenty pillars thereof and their
 twenty sockets *shall be of brass*; the hooks of the pillars and
 11 their fillets *shall be of silver*. And likewise for the north side in
 length *there shall be* hangings of an hundred cubits long, and his
 twenty pillars and their twenty sockets of brass; the hooks of
 12 the pillars and their fillets of silver. And for the breadth of the
 court on the west side *shall be* hangings of fifty cubits: their
 13 pillars ten, and their sockets ten. And the breadth of the court
 14 on the east side eastward *shall be* fifty cubits. The hangings of
 one side of the gate *shall be* fifteen cubits: their pillars three, and
 15 their sockets three. And on the other side *shall be* hangings
 16 fifteen cubits: their pillars three, and their sockets three. And
 for the gate of the court *shall be* an hanging of twenty cubits, of
 blue, and purple, and scarlet, and fine twined linen, wrought
 with needlework: and their pillars *shall be* four, and their sockets
 17 four. All the pillars round about the court *shall be* filleted with
 silver; their hooks *shall be of silver*, and their sockets of brass.
 18 The length of the court *shall be* an hundred cubits, and the
 breadth ²fifty every where, and the height five cubits of fine
 19 twined linen, and their sockets of brass. All the vessels of the
 tabernacle in all the service thereof, and all the pins thereof,
 * Lev. 24. 2. 20 and all the pins of the court, *shall be of brass*. ¶ And 'thou shalt
 command the children of Israel, that they bring thee pure oil

¹ Heb. *he shewed*.

² Heb. *fifty by fifty*.

as the case of the Altar on which the victims were actually burned. The shelf round the sides (v. 5) was required as a stage for the priests to enable them to carry on their work conveniently on the top of the Altar. Hence it is said of Aaron that he came down from the Altar (Lev. ix. 22). According to rabbinical tradition, there was a slope of earth at the south side banked up for the priest to ascend to the stage (cp. Ex. xx. 26).

9-19. *The Court of the Tabernacle*. (Cp. xxxviii. 9-20) See Cut at the end of ch. xxvi.

9. *the south side southward*] The south side on the right. See xxvi. 18.

10. *sockets*] Bases. See xxvi. 19.

fillets] Rather, Connecting rods; curtain-rods of silver connecting the heads of the pillars. The hangings were attached to the pillars by the silver hooks; but the length of the space between the pillars would render it most probable that they were also in some way fastened to these rods.

13. *the east side eastward*] On the front side eastward.

16. *an hanging*] An entrance curtain, which, unlike the hangings at the sides and back of the Court, could be drawn up, or aside, at pleasure. The words are rightly distinguished in our Bible in Num. iii. 26.

wrought with needlework] The work of the embroiderer. See xxvi. 36, xxxv. 35. On the materials, see xxv. 4.

17. *filleted with silver*] Connected with silver rods. See v. 10.

19. *All the vessels, &c.*] All the tools of the tabernacle used in all its workmanship, and all its tent-pins, and all the tent-pins of the court, shall be of bronze. —The working tools of the Sanctuary were most probably such things as axes, knives, hammers, &c. that were employed in making, repairing, setting up and taking down the structure. Cp. Num. iii. 36.

the tabernacle] The word is here to be taken as including both the *Mishkân* and the Tent, as in Num. i. 51, 53, &c. (see xxvi. 1 note).

the pins] Tent-pins.

20. *pure oil olive beaten*] The oil was to be of the best kind. It is called *beaten*, because it was obtained by merely bruising the olives in a mortar or mill, without the application of heat. The finest oil is now thus obtained from young fruit freshly gathered. The inferior kind is pressed from unselected fruit, under stronger pressure, and with the application of heat.

the lamp] i.e. the lamps of the Golden Candlestick. (See xxv. 37.)

to burn] See the margin to *ascend up*. It

olive beaten for the light, to cause the lamp¹ to burn always.
 21 In the tabernacle of the congregation ^{without the vail, which is before the testimony,} Aaron and his sons shall order it from evening to morning before the LORD: ^{it shall be a statute} for ever unto their generations on the behalf of the children of Israel.

CHAP. 28. AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, ^{even} Aaron, Nadab and 2 Abihu, Eleazar and Ithamar, Aaron's sons. And ^{thou shalt} make holy garments for Aaron thy brother for glory and for 3 beauty. And ^{thou shalt speak unto all that are wise hearted,} whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister 4 unto me in the priest's office. And these ^{are} the garments which they shall make; ^a a breastplate, and ^{an} an ephod, and ^a a robe, and ^a a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, 5 that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

¹ Heb. to ascend up.

^f ch. 26. 31.
^v ch. 30. 8.
¹ Sam. 3. 3.
² Chr. 13. 11.
^h ch. 28. 43.
[&] 29. 9, 23.
^{Lev.} 3. 17.
^{Num.} 18. 23.
[&] 19. 21.
¹ Sam. 30. 25.
^a Num. 18. 7.
^{Heb.} 5. 1, 4.
^b ch. 29. 5.
[&] 30. 10.
^{Lev.} 8. 7, 30.
^{Num.} 20. 26, 23.
^c ch. 36. 1.
^d ch. 31. 3.
[&] 35. 30, 31.
^e ver. 15.
^f ver. 6.
^g ver. 31.
^h ver. 39.

should be observed that the word does not properly mean to burn in the sense of to consume, but is the word regularly used to express the action of fire upon what was offered to Jehovah (see Lev. i. 9).

^{always} i.e. every night "from evening till morning." Cp. xxx. 8.

21. ^{the tabernacle of the congregation}] More literally, the Tent of meeting. This is the first occurrence of this designation of the Tabernacle, and the idea connected with it is that of Jehovah meeting with either Moses, or the priests, or (in a few cases) with the people gathered into a congregation at the entrance of the Tent.

^{without the vail, which is before the testimony}] i.e. the Holy Place (see xxv. 16).

XXVIII. 1-43. (Cp. xxxix. 1-31.) Moses is now commanded to commit all that pertains to the Offerings made to the Lord in the Sanctuary to the exclusive charge of the members of a single family, who were to hold their office from generation to generation. In the patriarchal times, the external rites of worship had generally been conducted by the head of the tribe or family, in accordance with the principle involved in the dedication of the first-born (xiii. 2; Num. iii. 12, 13). Moses, as the divinely-appointed and acknowledged leader of the nation, had, on a special occasion, appointed those who were to offer sacrifice, and had himself sprinkled the consecrating blood of the victims on the people (xxiv. 5, 6, 8). On the completion of the Tabernacle, after Aaron and his sons had been called to the priesthood, he took chief part in the daily service of the Sanctuary (xl. 23-29, 31, 32) until the consecration of the family of Aaron, on which occasion he appears to have exercised the priest's office

for the last time (Lev. viii. 14-29; cp. xxix. 10-26). The setting apart of the whole tribe of Levi for the entire cycle of religious services is mentioned Num. iii. 5-13, viii. 5-26, xviii. 1-32.

1. Nadab and Abihu, the two elder sons of Aaron, had accompanied their father and the seventy Elders when they went a part of the way with Moses up the mountain (xxiv. 1, 9). Soon after their consecration they were destroyed for offering "strange fire before the Lord" (Lev. x. 1, 2). Eleazar and Ithamar are here mentioned for the first time, except in the genealogy, vi. 23. Eleazar succeeded his father in the High-priesthood, and was himself succeeded by his son Phinehas (Judg. xx. 28). But Eli, the next High-priest named in the history, was of the line of Ithamar. The representatives of both families held office at the same time in the days of David. See 1 Chr. xxiv. 1-3; 2 S. viii. 17.

3. ^{the spirit of wisdom}] See xxxi. 3 note. What may be especially noticed in this place is, that the spirit of wisdom given by the Lord is spoken of as conferring practical skill in the most general sense.

^{garments to consecrate him}] A solemn recognition of the significance of an appointed official dress. It expresses that the office is not created or defined by the man himself (Heb. v. 4), but that he is *invested* with it according to prescribed institution. The rite of anointing was essentially connected with investiture in the holy garments (xxix. 29, 30; xl. 12-15).—The history of all nations shows the importance of these forms.

5. With the exception of the gold, the materials were the same as those of the Tabernacle-cloth, the vail of the Tabernacle and the entrance-curtain of the Tent (xxvi.

- ¹ ch. 39. 2. 6 'And they shall make the ephod of gold, of blue, and of purple, 7 of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges 8 thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, 9 and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of 10 Israel: six of their names on one stone, and the other six names 11 of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ² Aaron shall bear their names before the LORD upon his two 13 shoulders ¹for a memorial. And thou shalt make ouches of 14 gold; and two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to 15 the ouches. ¶ And ³thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou

² ver. 29.
ch. 39. 7.
¹ See Josh.
4. 7.
Zech. 6. 14.
³ ch. 39. 8.

¹ Or, embroidered.

1, 31, 36; xxv. 4). The gold was wrought into thin flat wires which could either be woven with the woollen and linen threads, or worked with the needle. In regard to the mixture of linen and woollen threads in the High-priest's dress, see Lev. xix. 19.

8-12. the ephod] (xxxix. 2-7.) The Hebrew word has the same breadth of meaning as our word *vestment*. The garment was worn over the shoulders, and was the distinctive vestment of the High-priest, to which "the breast-plate of judgment" was attached (vv. 25-28).

cunning work] Skilled work, or work of a skilled man (xxxv. 35).

7. Cp. xxxix. 4. The Ephod consisted of two principal pieces of cloth, one for the back and the other for the front, joined together by shoulder straps (see v. 27 note). Below the arms, probably just above the hips, the two pieces were kept in place by a band attached to one of the pieces. On the respect in which the Ephod of the High-priest was held, see 1 S. ii. 28, xiv. 3, xxi. 9, xxiii. 6-9, xxx. 7. But an Ephod made of linen appears to have been a recognised garment not only for the common priests (1 S. xxii. 18), but also for those who were even temporarily engaged in the service of the Sanctuary (1 S. ii. 18; 2 S. vi. 14; 1 Chr. xv. 27).

8. the curious girdle, &c.] Rather:—the band for fastening it, which is upon it, shall be of the same work, of one piece with it. This band being woven on to one of the pieces of the Ephod, was passed round the body, and fastened by buttons, or strings, or some other suitable contrivance.

11. like the engravings of a signet] Cp.

vv. 21, 36. These words probably refer to a peculiar way of shaping the letters, adapted for engraving on a hard substance.—Seal engraving on precious stones was practised in Egypt from very remote times.

ouches of gold] Gold settings formed not of solid pieces of metal, but of woven wire, wreathed round the stones in what is called *cloisonnée* work, a sort of filigree, often found in Egyptian ornaments. These stones, as well as those on the breastplate, were perhaps in the form of ovals, or rather ellipses, like the cartouches, containing proper names, in hieroglyphic inscriptions. The word *ouches* is used by Shakspeare, Spenser, and some of their contemporaries in the general sense of jewels.

12. upon the shoulders] i.e. upon the shoulder-pieces of the ephod. See v. 7.

upon his two shoulders] Cp. Isa. ix. 6, xxii. 22. The High-priest had to represent the Twelve Tribes in the Presence of Jehovah; and the burden of his office could not be so aptly symbolized anywhere as on his shoulders, the parts of the body fittest for carrying burdens.

13-30. Cp. xxxix. 8-21.

14. Rather, two chains of pure gold shalt thou make of wreathen work, twisted like cords.—They were more like cords of twisted gold wire than chains in the ordinary sense of the word. Such chains have been found in Egyptian tombs.

15. the breastplate of judgment] The meaning of the Hebrew word rendered *breastplate*, appears to be simply *ornament*. The term *breastplate* relates merely to its place in the dress.

- shalt make it; of gold, of blue, and of purple, and of scarlet,
 16 and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a
 17 span shall be the breadth thereof. "And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a ¹sardius, a topaz, and a carbuncle: this shall be the first row.
 18 And the second row shall be an emerald, a sapphire, and a
 19 diamond. And the third row a ligure, an agate, and an amethyst.
 20 And the fourth row a beryl, and an onyx, and a jasper:
 21 they shall be set in gold in their ²inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one
 22 with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of
 23 wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on
 24 the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends
 25 of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the
 26 shoulderpieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of
 27 the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling
 28 thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the

^a ch. 39, 10, &c.

¹ Heb. fill in it fillings of stone.

² Or, ruby.

³ Heb. fillings.

16. doubled] To give it stability, or to form what was used as a bag for the Urim and Thummim: the latter appears to be the more likely.

17. settings] Ouches of *cloisonnée* work, like those mentioned in v. 11.

a sardius] i.e. the red stone. The Sardinian stone, or sard, was much used by the ancients for seals; and it is perhaps the stone of all others the best for engraving.

topaz] Not the stone now called the topaz: it may have been the chrysolite, a stone of a greenish hue.

a carbuncle] More probably the beryl, which is a kind of emerald.

18. an emerald] Rather the garnet, which when cut with a convex face is termed the carbuncle.

a sapphire] Not the stone now called the sapphire; the lapis-lazuli is most probably meant.

a diamond] There is no trace of evidence that the ancients ever acquired the skill to engrave on the diamond, or even that they were acquainted with the stone. The "diamond" here may possibly be some variety of chalcedony, or (perhaps) rock crystal.

19. a ligure] Amber, which came from Liguria.

20. a beryl] Supposed to be a brilliant yellow stone, identified with what is now known as the Spanish topaz.

a jasper] Probably the green jasper.

22. chains, &c.] See v. 14.

23. on the two ends of the breastplate] The extremities spoken of here, and in the next verse, must have been the upper corners of the square. The chains attached to them (v. 25) suspended the Breastplate from the ouches of the shoulder-pieces (vv. 9, 11, 12).

27. "And two rings of gold shalt thou make and put them on the two shoulder-pieces of the Ephod, low down in the front of it, near the joining, above the band for fastening it." It would seem that the shoulder-pieces were continued down the front of the Ephod as far as the band (see v. 8); the joining appears to have been the meeting of the extremities of the shoulder-pieces with the band. These rings were attached to the shoulder-pieces just above this joining.

28. the curious girdle of the ephod] The band for fastening it (see v. 8 note).

• ver. 12.

¶ Lev. 8. 8.
Num. 27. 21.
Deut. 33. 8.
1 Sam. 29. 6.
Ezra 2. 63.
Neh. 7. 65.
¶ ch. 30. 22.

¶ ch. 30. 30.
Zech. 14. 20.

- 29 ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*,^o for a memorial before the LORD
- 30 continually. And ^othou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart
- 31 before the LORD continually. ¶ And ^othou shalt make the robe
- 32 of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon,
- 33 that it be not rent. And *beneath* upon the ^ohem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them
- 34 round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.
- 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD,
- 36 and when he cometh out, that he die not. ¶ And ^othou shalt make a plate of pure gold, and grave upon it, *like* the engravings

¹ Or, *skirts*.

29. See v. 12; the same names engraved on the stones of the breastplate were worn over the heart, the seat of the affections, as well as of the intellect, to symbolize the relation of love and of personal interest which the Lord requires to exist between the priest and the people.

30. the Urim and the Thummim] *The Light and the Truth, or perfection.*

From the way in which they are spoken of here and in Lev. viii. 8, compared with xxviii. 15-21, it would appear that the Urim and the Thummim were some material things, previously existing and familiarly known, that they were separate from the Breastplate itself, as well as from the gems that were set upon it, and were kept in the bag of the Breastplate (v. 16).

By means of them the Will of Jehovah, especially in what related to the wars in which His people were engaged, was made known. They were formally delivered by Moses to Aaron (Lev. viii. 8), and subsequently passed on to Eleazar (Num. xx. 28, xxvii. 21). They were esteemed as the crowning glory of the Tribe of Levi (Deut. xxxiii. 8). There is no instance on record of their being consulted after the time of David.

The opinion has prevailed to a great extent that the Urim and the Thummim were of Egyptian origin, and two small images of precious stone, and that the Divine Will was manifested through them by some physical effect addressed to the eye or the ear.

Others prefer the view that they were some means for casting lots. Appeals to lots were made under divine authority by the chosen people on the most solemn occasions (Lev. xvi. 8; Num. xxvi. 55; Josh.

vii. 14-18, xiii. 6, xviii. 8; 1 S. xiv. 41, 42; Acts i. 26), and it must have been a truth commonly recognized by the people that though "the lot was cast into the lap, the whole disposing thereof was of the Lord" (Prov. xvi. 33).

31-35. the robe of the ephod] (xxxix. 22-26.) A frock or robe of the simplest form, woven without seam, wholly of blue. It was put on by being drawn over the head. It appears to have had no sleeves. It probably reached a little below the knees. It must have been visible above and below the Ephod, the variegated texture of which it must have set off as a plain blue ground-work.

32. an habergeon] Corselets of linen, such as appear to be here referred to, were well known amongst the Egyptians.

35. his sound] Its sound, *i.e.* the sound of the robe, that the people, who stood without, when they heard the sound of the bells within the Tabernacle, might have a sensible proof that the High-priest was performing the sacred rite in their behalf, though he was out of their sight.

that he die not] The bells also bore witness that the High-priest was, at the time of his ministrations, duly attired in the dress of his office, and so was not incurring the sentence of death (see also v. 43). An infraction of the laws for the service of the Sanctuary was not merely an act of disobedience; it was a direct insult to the Presence of Jehovah from His ordained minister, and justly incurred a sentence of capital punishment. Cp. xxx. 21; Lev. viii. 35, x. 7.

36-43. Cp. xxxix. 27-31.

36. HOLINESS TO THE LORD] This inscription testified in express words the

- 37 of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forehead, that Aaron may ¹bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be
- 39 'accepted before the LORD. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and
- 40 thou shalt make the girdle of needlework. "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.
- 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ²anoint them, and ³consecrate them, and sanctify them, that they may minister unto me in the priest's
- 42 office. And thou shalt make them ⁴linen breeches to cover ⁵their nakedness; from the loins even unto the thighs they shall
- 43 ⁶reach: and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ⁷unto the altar to minister in the holy place; that they ⁸bear not iniquity, and die: ⁹it shall be a statute for ever unto him and his seed after him.

* Lev. 22. 9.
Num. 18. 1.
Isai. 53. 11.
Ezek. 4. 4,
5, 6.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24.
1 Lev. 1. 4.
& 22. 27.
Isai. 56. 7.
" ver. 4.
ch. 39. 27.
28, 29, 41.
" ch. 29. 7.
& 40. 15.
Lev. 10. 7.
" ch. 29. 9,
&c.
Lev. ch. 8.
Heb. 7. 28.
" ch. 39. 28.
Lev. 6. 10.
" ch. 20. 28.
" Lev. 20. 19,
20, & 22. 9.
Num. 9. 13.
" ch. 27. 21.
Lev. 17. 7.

¹ Heb. fill their hand.

² Heb. flesh of their nakedness.

³ Heb. be.

holiness with which the High-priest was invested in virtue of his sacred calling.

37. *a blue lace*] The plate was fastened upon a blue band or fillet, so tied round the mitre as to show the plate in front.

the mitre] A twisted band of linen (v. 39) coiled into a cap, to which the name *mitre*, in its original sense, closely answers, but which, in modern usage, would rather be called a *turban*.

38. *bear the iniquity of the holy things*] The Hebrew expression "to bear iniquity" is applied either to one who suffers the penalty of sin (v. 43; Lev. v. 1, 17, xvii. 16, xxvi. 41, &c.), or to one who takes away the sin of others (Gen. i. 17; Lev. x. 17, xvi. 22; Num. xxx. 15; 1 S. xv. 25, &c.). In several of these passages the verb is rightly rendered to *forgive*.—The iniquity which is spoken of in this place does not mean particular sins actually committed, but that condition of alienation from God in every earthly thing which makes reconciliation and consecration needful. Cp. Num. xviii. 1. It belonged to the High-priest, as the chief atoning mediator between Jehovah and His people (see on v. 36), to atone for the holy things that they might be "accepted before the Lord" (cp. Lev. viii. 15, xvi. 20, 33, with the notes): but the common priests also, in their proper functions, had to take their part in making atonement (Lev. iv. 20, v. 10, x. 17, xxii. 16; Num. xviii. 23, &c.).

39. *the coat of fine linen*] A long tunic, or cassock. Josephus says that it was worn next the skin, that it reached to the feet, and that it had closely fitting sleeves. The

verb translated *embroider* appears rather to mean weave in diaper work. The tissue consisted of threads of one and the same colour diapered in checkers, or in some small figure.

the girdle of needlework] The girdle of the work of the embroiderer (xxvi. 1, xxxv. 35). The word translated *girdle* is different from that so rendered in v. 8 (see note), and is probably Egyptian. Josephus says that it was wound several times round the body, and that its ends ordinarily hung down to the feet, but were thrown over the shoulder when the priest was engaged in his work.

40. *bonnets*] Caps of a simple construction which seem to have been cup-shaped.

41-43. The dress of white linen was the strictly sacerdotal dress common to the whole body of priests (Ezek. xlv. 17, 18). These were "for glory and for beauty" not less than "the goldengarments" (as they were called by the Jews) which formed the High-priest's dress of state (v. 2). The linen suit which the High-priest put on when he went into the Most Holy Place on the Day of Atonement, appears to have been regarded with peculiar respect (Cp. xxxi. 10; Lev. xvi. 4, 23), though it is nowhere stated that it was distinguished in its make or texture, except in having a girdle (v. 39) wholly of white linen, instead of a variegated one. The ancient Egyptian priests, like the Hebrew priests, wore nothing but white linen garments in the performance of their duties.

43. *that they bear not iniquity and die*] See vv. 35, 38 notes.

CHAP. 29. AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^aTake 2 one young bullock, and two rams without blemish, and ^bunleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt 3 thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^cand shalt wash them with 5 water. ^dAnd thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^ethe curious girdle of the ephod: 6 ^fand thou shalt put the mitre upon his head, and put the holy 7 crown upon the mitre. Then shalt thou take the anointing 8 ^goil, and pour *it* upon his head, and anoint him. ¶ And ^hthou 9 shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and ⁱput the bonnets on them: and ^jthe priest's office shall be theirs for a perpetual 10 statute: and thou shalt ^kconsecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ^lAaron and his sons shall put 11 their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the 12 congregation. And thou ^mshalt take of the blood of the bullock, and put *it* upon ⁿthe horns of the altar with thy finger, and 13 pour all the blood beside the bottom of the altar. And ^othou shalt take all the fat that covereth the inwards, and ^pthe caul *that is* above the liver, and the two kidneys, and the fat *that is* 14 upon them, and burn *them* upon the altar. But ^qthe flesh of the bullock, and his skin, and his dung, shalt thou burn with fire 15 without the camp: *it is* a sin offering. ¶ ^rThou shalt also take one ram; and Aaron and his sons shall ^sput their hands upon 16 the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ^tunto his head. 18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^usweet savour, an offering made 19 by fire unto the LORD. ¶ ^vAnd thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the 20 ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon 21 the altar round about. And thou shalt take of the blood *that is* upon the altar, and of ^wthe anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and ^xhe shall be hallowed, and his garments, and his sons, and his sons' garments with him. 22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and

^a Lev. 8. 2.
^b Lev. 2. 4.
& 6. 20, 21,
22.

^c ch. 40. 13.
Lev. 8. 6.
Heb. 10. 22.
^d ch. 28. 2.
Lev. 8. 7.
^e ch. 28. 8.
^f Lev. 8. 9.

^g ch. 28. 41.
& 30. 25.
Lev. 8. 12.
& 10. 7.
& 21. 10.
Num. 35. 25.
^h Lev. 8. 13.
ⁱ Num. 18. 7.
^j ch. 28. 41.
Lev. 8. 22.
Heb. 7. 28.
^k Lev. 1. 4.
& 8. 14.
^l Lev. 8. 15.
^m ch. 27. 2.
& 30. 2.
ⁿ Lev. 3. 3.

^p Lev. 4. 11,
13, 21.
Heb. 13. 11.
^q Lev. 8. 18.
^r Lev. 1. 4—
9.

^s Gen. 8. 21.
^t ver. 3.
Lev. 8. 22.

^u ch. 30. 25,
31.
Lev. 8. 30.
^v ver. 1.
Heb. 9. 22.

¹ Heb. *hind*.
² Heb. *fill the hand of*.

³ It seemeth by anatomy
and the Hebrew doc-
tors to be the *midriff*.

⁴ Or, *upon*.

- the two kidneys, and the fat that *is* upon them, and the right
 23 shoulder; for it *is* a ram of consecration: ^aand one loaf of ^a Lev. 8. 26.
 bread, and one cake of oiled bread, and one wafer out of the
 24 basket of the unleavened bread that *is* before the LORD: and
 thou shalt put all in the hands of Aaron, and in the hands of his
 sons; and shalt ¹vave them *for* a wave offering before the ^a Lev. 7. 30.
 25 LORD. ^aAnd thou shalt receive them of their hands, and burn ^a Lev. 8. 28.
 them upon the altar for a burnt offering, for a sweet savour be-
 fore the LORD: it *is* an offering made by fire unto the LORD.
 26 And thou shalt take ^athe breast of the ram of Aaron's consecra- ^a Lev. 8. 29.
 tion, and wave it *for* a wave offering before the LORD: and ^b it ^b Ps. 90. 6.
 27 shall be thy part. And thou shalt sanctify ^cthe breast of the ^c Lev. 7. 31,
 wave offering, and the shoulder of the heave offering, which is ³⁴
 waved, and which is heaved up, of the ram of the consecration, ^{Num. 18.}
 even of *that* which *is* for Aaron, and of *that* which *is* for his sons: ^{11, 18.}
 28 and it shall be Aaron's and his sons' ^dby a statute for ever from ^d Deut. 18. 3.
 the children of Israel: for it *is* an heave offering: and ^eit shall ^e Lev. 10. 15.
 be an heave offering from the children of Israel of the sacrifice
 of their peace offerings, *even* their heave offering unto the LORD. ^f Lev. 7. 34.
 29 ¶ And the holy garments of Aaron ^gshall be his sons' after him, ^g Num. 20.
 30 ^hto be anointed therein, and to be consecrated in them. ^h 26. 28.
 And ⁱthat son that *is* priest in his stead shall put them on ⁱ Num. 18. 8.
^jseven ^j 35. 25.
 days, when he cometh into the tabernacle of the congregation to ^k Num. 20.
 31 minister in the holy place. ¶ And thou shalt take the ram of ^{28.}
 the consecration, and ^lseethe his flesh in the holy place. ^l Lev. 8. 35.
 32 And Aaron and his sons shall eat the flesh of the ram, and the ^m 9. 1, 8.
ⁿbread that *is* in the basket, ⁿby the door of the tabernacle of the ⁿ Lev. 8. 31.
 33 congregation. And ^othey shall eat those things wherewith the ^o Matt. 12. 4.
 atonement was made, to consecrate *and* to sanctify them: ^pbut a ^p Lev. 10.
 34 stranger shall not eat *thereof*, because they *are* holy. And if ^q 14, 15, 17.
 ought of the flesh of the consecrations, or of the bread, remain ^r Lev. 22. 10.
 unto the morning, then ^rthou shalt burn the remainder with fire: ^r Lev. 8. 32.
 35 it shall not be eaten, because it *is* holy. ¶ And thus shalt thou ^s Ex. 40. 12.
 do unto Aaron, and to his sons, according to all *things* which I ^s Lev. 8. 33,
 have commanded thee: ^tseven days shalt thou consecrate them. ^t 34, 35.
 36 And thou shalt ^uoffer every day a bullock *for* a sin offering ^u Heb. 10. 11.
 for atonement: and thou shalt cleanse the altar, when thou hast ^v ch. 30. 26,
 made an atonement for it, ^wand thou shalt anoint it, to sanctify ^v 28, 29.
 37 it. Seven days thou shalt make an atonement for the altar, and ^w 40. 10.
 sanctify it; ^xand it shall be an altar most holy: ^xwhatsoever ^x ch. 40. 10.
 38 toucheh the altar shall be holy. ¶ Now this *is that* which thou ^y ch. 30. 29.
 shalt offer upon the altar; ^ztwo lambs of the first year ^z Matt. 23. 19.
 39 day continually. The one lamb thou shalt offer ^{aa}in the morning; ^{aa} Num. 28. 3.
 40 and the other lamb thou shalt offer at even: and with the one ¹ Chr. 16. 40.
 lamb a tenth deal of flour mingled with the fourth part of an hin ² Chr. 2. 4.
³ 13. 11.
⁴ 31. 3.
⁵ Ezra 3. 3.
⁶ See Dan. 9. 27.
⁷ 12. 11.
⁸ 2 Kin. 16. 15.
⁹ Ezek. 46. 13, 14, 15.

¹ Or, shake to and fro.² Heb. he of his sons.

27. The *waving* was the more solemn process of the two: it was a movement several times repeated, while *heaving* was simply a lifting up once.

33. a *stranger*] One of another family, i.e. in this case, one not of the family of Aaron.

38-46. The continual Burnt-offering] The primary purpose of the national Altar is here set forth. The victim slain every morning and every evening was an acknow-

ledgment that the life of the people belonged to Jehovah; the offering of meal was an acknowledgment that all their works rightly done were His due (see Lev. ii.); while the incense symbolized their daily prayers.

39. at even] See xii. 6.

40. a *tenth deal*] i.e. the tenth part of an Ephah; it is sometimes called an Omer (xvi. 36; see Lev. xxiii. 13). The Ephah seems to have been rather less than four gallons and a half (see Lev. xix.

1 Kin. 18.
 20, 36.
 2 Kin. 16. 15.
 Ezra 9. 4, 5.
 Ps. 141. 2.
 Dan. 9. 21.
 1 ver. 38.
 ch. 30. 8.
 Num. 29. 6.
 Dan. 8. 11,
 12, 13.
 a ch. 25. 22.
 & 30. 6, 36.
 Num. 17. 4.
 b ch. 40. 34.
 1 Kin. 8. 11.
 2 Chr. 5. 14.
 & 7. 1, 2, 3.
 Ezek. 43. 6.
 Hag. 2. 7, 9.
 Mal. 3. 1.
 c Lev. 21. 15.
 & 22. 9, 16.
 d Ex. 25. 8.
 Lev. 26. 12.
 Zech. 2. 10.
 John 14.
 17, 23.
 2 Cor. 6. 16.
 Rev. 21. 3.
 e ch. 20. 2.
 f ch. 37. 25.
 & 40. 6.
 g See ver. 7,
 8, 10.
 Lev. 4. 7, 18.

of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. *This shall be* a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAP. 30. AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the

¹ Or, Israel.

² Heb. roof.

³ Heb. walls.

⁴ Heb. ribs.

36 note); and the tenth deal of flour may have weighed about 3 lbs. 2 oz.

an hin] The word appears to be Egyptian. The measure was one-sixth of an ephah. The quarter of a hin was therefore about a pint and a half. See Lev. xix. 36 note.

beaten oil] See xxvii. 20.

wine for a drink offering] The earliest mention of the Drink-offering is found in connection with Jacob's setting up the stone at Bethel (Gen. xxxv. 14). But it is here first associated with the rites of the Altar. The Law of the Drink-offering is stated Num. xv. 5 sq. Nothing whatever is expressly said in the Old Testament regarding the mode in which the wine was treated: but it would seem probable, from the prohibition that it should not be poured upon the Altar of Incense (xxx. 9), that it used to be poured on the Altar of Burnt-offering.

42. at the door of the tabernacle] At the entrance of the Tent.

43. the (tabernacle) shall be sanctified] The word *tabernacle* is certainly not the right one to be here supplied. What is probably meant is the spot in which Jehovah promises to meet with the assembly of His people. The verse may be rendered, And in that place will I meet with the children of Israel, and it shall be sanctified

with my glory. See also the margin.

44, 45. The purpose of the formal consecration of the Sanctuary and of the priests who served in it was, that the whole nation which Jehovah had set free from its bondage in Egypt might be consecrated in its daily life, and dwell continually in His presence as "a kingdom of priests and an holy nation." (xix. 6.)

46. Cp. Gen. xvii. 7.

XXX. 1-10. (xxxvii. 25-28, xl. 26, 27.) *The Altar of Incense* was to be a casing of boards of shittim wood (xxv. 5), 18 inches square and three feet in height (taking the cubit as 18 inches), entirely covered with plates of gold. Four "horns" were to project upwards at the corners like those of the Altar of Burnt-offering (xxvii. 2). A crown or moulding of gold was to run round the top. On each of two opposite sides there was to be a gold ring through which the staves were to be put when it was moved from place to place.

4. by the two corners thereof] Not corners. See margin. The sense appears to be: *And two gold rings shalt thou make for it under its moulding; on its two sides shalt thou make them* (i.e. one ring on each side).

6. The place for the Altar of Incense was outside the vail, opposite to the Ark of the

- ^cmercy seat that *is* over the testimony, where I will meet with thee. And Aaron shall burn thereon ^{1d}sweet incense every morning: when ^ehe dresseth the lamps, he shall burn incense upon it. And when Aaron ²¹lighteth the lamps ⁴at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no ^fstrange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And ^gAaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD. ¶ And the LORD spake unto Moses, saying, ^hWhen thou takest the sum of the children of Israel after ⁱtheir number, then shall they give every man ^aa ransom for his soul unto the LORD, when thou numberest them; that there be no ^kplague among them, when *thou* numberest them. ^lThis they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^ma shekel *is* twenty gerahs:) ⁿan half shekel *shall be* the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The ^orich shall not ^pgive more, and the poor shall not ^qgive less than half a shekel, when *they* give an offering unto the LORD, to make an ^ratonement for your souls. And thou shalt take the atonement money of the children of Israel, and ^sshalt

¹ Heb. incense of spices.

² Or, setteth up.

³ Heb. causeth to ascend.

⁴ Heb. between the two evenings, ch. 12. 6.

⁵ Heb. them that are to be numbered.

⁶ Heb. multiply.

⁷ Heb. diminish.

^c ch. 25. 21,

^d 22.

^e ver. 34.

^f 1 Sam. 2. 28.

^g 1 Chr. 23. 13.

^h Luke 1. 9.

ⁱ ch. 27. 21.

^j Lev. 10. 1.

^k Lev. 16. 18.

^l & 23. 27.

^m ch. 38. 25.

ⁿ Num. 1. 2. 5.

^o & 26. 2.

^p 2 Sam. 24. 2.

^q See Num.

^r 31. 50.

^s Job 33. 24.

^t & 36. 18.

^u Ps. 49. 7.

^v Matt. 20. 28.

^w 1 Tim. 2. 6.

^x 1 Pet. 1.

^y 18, 19.

^z 2 Sam. 24.

^{aa} 15.

^{ab} Matt. 17.

^{ac} 21.

^{ad} Lev. 27.

^{ae} 25.

^{af} Num. 3. 47.

^{ag} Ezek. 45. 12.

^{ah} ch. 38. 26.

^{ai} Job 34. 10.

^{aj} Prov. 22. 2.

^{ak} Eph. 6. 9.

^{al} Col. 3. 25.

^{am} ver. 12.

^{an} ch. 38. 25.

Covenant and between the Candlestick on the south side and the Shewbread Table on the north (xl. 22-24). It appears to have been regarded as having a more intimate connection with the Holy of Holies than the other things in the Holy Place; and the mention of the Mercy-seat in this verse, if we associate with it the significance of incense as figuring the prayers of the Lord's people (Ps. cxli. 2; Rev. v. 8, viii. 3, 4), seems to furnish additional ground for an inference that the Incense Altar took precedence of the Table of Shewbread and the Candlestick.

7. *the lamps*] See xxv. 37.

7, 8. The offering of the Incense accompanied that of the morning and evening sacrifice. The two forms of offering symbolized the spirit of man reaching after communion with Jehovah, both in act and utterance. See Ps. cxli. 2.

9. By this regulation, the symbolism of the Altar of Incense was kept free from ambiguity. Atonement was made by means of the victim on the Brazen altar in the court outside; the prayers of the reconciled worshippers had their type within the Tabernacle.

10. See marg. reff.

11-16. (xxxviii. 25-28.) *The Ransom of Souls*. On comparing these words with those of Num. i. 1-3, we may perhaps infer that the first passage relates to a mere

counting of the adult Israelites at the time when the money was taken from each, and that what the latter passage enjoins was a formal enrolment of them according to their genealogies and their order of military service.

a ransom for his soul] What the sincere worshipper thus paid was at once the fruit and the sign of his faith in the goodness of Jehovah, Who had redeemed him and brought him into the Covenant. Hence the payment is rightly called a *ransom* inasmuch as it involved a personal appropriation of the fact of his redemption. On the word *soul*, see Lev. xvii. 11.

that there be no plague] i.e. that they might not incur punishment for the neglect and contempt of spiritual privileges. Cp. xxviii. 35; 1 Cor. xi. 27-30; and the Exhortation in our Communion Service.

13. *half a shekel*] The probable weight of silver in the half-shekel would now be worth about 1s. 3½d. (Cp. Gen. xxiii. 16. See xxxviii. 24 note.) *Gerah* is, literally, a *bean*, probably the bean of the carob or locust-tree. It was used as the name of a small weight, as our word *grain* came into use from a grain of wheat.

15. Every Israelite stood in one and the same relation to Jehovah. See vv. 11, 12.

16. *tabernacle of the congregation*] Tent of meeting, here and in vv. 18, 20.

a memorial unto the children of Israel] The

* Num. 16.
40.

* ch. 38. 8.
1 Kin. 7. 33.

* ch. 40. 7,
30.

* ch. 40. 31,
32.

Ps. 26. 6.
Isai. 52. 11.

John 13. 10.
Heb. 10. 22.

* ch. 28. 43.
* Cant. 4. 14.

Ezek. 27. 23.
* Ps. 45. 8.

Prov. 7. 17.
* Cant. 4. 14.

Jer. 6. 20.
* Ps. 45. 8.

* ch. 29. 40.
* Num. 35. 25.

Ps. 89. 20.
& 133. 2.

* ch. 40. 9.
Lev. 8. 10.

Num. 7. 1.

- appoint it for the service of the tabernacle of the congregation; that it may be ^a memorial unto the children of Israel before the LORD, to make an atonement for your souls. ¶ And the LORD spake unto Moses, saying, ^aThou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: so they shall wash their hands and their feet, that they die not: and ^ait shall be a statute for ever to them, *even* to him and to his seed throughout their generations. ¶ Moreover the LORD spake unto Moses, saying, Take thou also unto thee ^aprincipal spices, of pure ^amyrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^acalamus two hundred and fifty *shekels*, and of ^acassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^bhin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the ^aapothecary: it shall be ^aan holy anointing oil. ^aAnd

¹ Or, *perfumer*.

silver used in the Tabernacle was a memorial to remind each man of his position before the Lord, as one of the covenanted people.

17-21. (xxxviii. 8.) The bronze for the "Laver of brass" and its foot was supplied from the bronze mirrors of the women who voluntarily gave up these articles of luxury. Bronze mirrors were much used by the ancient Egyptians. No hint is given as to the form of the Laver. The Brazen Sea and the ten Lavers that served the same purpose in the Temple of Solomon, were elaborately wrought in artistic designs and are minutely described (1 K. vii. 23-29).

19. *wash their hands and their feet*] On certain solemn occasions he was required to bathe his whole person (xxix. 4; Lev. xvi. 4). The Laver must also have furnished the water for washing those parts of the victims that needed cleansing (Lev. i. 9).

20. *that they die not*] See xxviii. 35 note.

22-33. Cp. xxxvii. 29.

23. *principal spices*] *i.e.* the best spices.

pure myrrh] Is a gum which comes from the stem of a low, thorny, ragged tree, that grows in Arabia Felix and Eastern Africa, called by botanists *Balsamodendron myrrha*. The word here rendered *pure*, is literally, *freely flowing*, an epithet which is explained by the fact that the best myrrh is said to exude spontaneously from the bark, while that of inferior quality oozes out in greater quantity from incisions made in the bark.

five hundred shekels] Probably rather more than 15½ lbs. See xxxviii. 24.

cinnamon is obtained from a tree allied to the laurel that grows in Ceylon and other

islands of the Indian Ocean, known in Botany as the *Cinnamomum zeylanicum*. It is the inner rind of the tree dried in the sun. It was imported from India in very early times by the people of Ophir, and brought with other spices from the south part of Arabia by the trading caravans that visited Egypt and Syria. The mention of these spices in Exodus may be taken as the earliest notice we have connected with commerce with the remote East.

two hundred and fifty shekels] about 7 lbs. 14 oz.

sweet calamus] The fragrant cane (or *rush*) was probably what is now known in India as the Lemon Grass.

24. *cassia* is the inner bark of an Indian tree (*Cinnamomum cassia*), which differs from that which produces cinnamon in the shape of its leaves and some other particulars. It was probably in ancient times, as it is at present, by far less costly than cinnamon, and it may have been on this account that it was used in double quantity.

an hin] Probably about six pints. See Lev. xix. 36.

25. *an oil of holy ointment*] Rather, a holy anointing oil.

after the art of the apothecary] According to Jewish tradition, the essences of the spices were first extracted, and then mixed with the oil. The preparation of the Anointing Oil, as well as of the Incense, was entrusted to Bezaleel (xxxvii. 29), and the care of preserving it to Eleazar the son of Aaron (Num. iv. 16). In a later age, it was prepared by the sons of the priests (1 Chr. ix. 30).

thou shalt anoint the tabernacle of the congregation therewith, 27 and the ark of the testimony, and the table and all his vessels, 28 and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and 29 his foot. And thou shalt sanctify them, that they may be most 30 holy: 'whatsoever toucheth them shall be holy. ^aAnd thou shalt anoint Aaron and his sons, and consecrate them, that they 31 may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy 32 anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: 'it is holy, and it 33 shall be holy unto you. ^bWhosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, 'shall even be 34 cut off from his people. ¶ And the LORD said unto Moses, ^cTake unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be 35 a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, 'tempered together, pure and 36 holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, ^dwhere I will meet with thee: 'it shall be unto you most holy. 37 And as for the perfume which thou shalt make, 'ye shall not make to yourselves according to the composition thereof: it shall 38 be unto thee holy for the LORD. ^eWhosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP. 31. AND the LORD spake unto Moses, saying, 'See, I have 2 called by name Bezaleel the ^fson of Uri, the son of Hur, of the

^a ch. 29. 37.^f ch. 29. 7,

&c.

Lev. 8. 12,

30.

^g ver. 25. 37.^h ver. 33.ⁱ Gen. 17. 14.

ch. 12. 15.

Lev. 7. 20,

21.

^k ch. 25. 6.^l ver. 25.^m ch. 29. 42.

Lev. 16. 2.

ⁿ ver. 32.

ch. 29. 37.

Lev. 2. 3.

^o ver. 32.^p ver. 33.^q ch. 35. 30.

& 36. 1.

^r 1 Chr. 2.

20.

¹ Heb. salted, Lev. 2. 13.

32. upon man's flesh] i.e. on the persons of those who were not priests who might employ it for such anointing as was usual on festive occasions (Ps. civ. 15; Prov. xxvii. 9; Matt. vi. 17, &c.).

33. a stranger] See xxix. 33.

cut off from his people] See xxxi. 14.

34-38. (xxxvii. 29.) The Incense, like the Anointing Oil, consisted of four aromatic ingredients.

stacte supposed to be either the gum of the Storax-tree (*Styrax officinale*) found in Syria and the neighbouring countries, or the gum known as Benzoin, or Gum Benjamin, which is an important ingredient in the incense now used in churches and mosques, and is the produce of another storax-tree (*Styrax benzoin*) that grows in Java and Sumatra.

onycha, a perfume perhaps made from the cap of the strombus, or wing-shell, which abounds in the Red Sea.

galbanum, a gum of a yellowish brown colour, in the form of either grains or masses. It is imported from India, Persia, and Africa; but the plant from which it comes is not yet certainly known.

pure frankincense] This was the most important of the aromatic gums. Like myrrh, it was regarded by itself as a precious perfume (Cant. iii. 6; Matt. ii. 11), and it was used unmixed with other substances in some

of the rites of the Law. The tree from which it is obtained is not found in Arabia, and it was most likely imported from India by the Sabaeans, like Cinnamon, Cassia, and Calamus (see v. 23). The tree is now known as the *Boswellia serrata*, or *B. thurifera*, and grows abundantly in the highlands of India. The frankincense of commerce is a different substance, the resin of the spruce and of some other kinds of fir.

35. See v. 25.

tempered together] The four substances were perhaps pounded and thoroughly mixed together, and then fused into a mass. This rendering is to be preferred to that in the margin.

36. See v. 6.

37, 38. Cp. vv. 32, 33.

XXXI. 1-11. (xxxv. 30-35.) This solemn call of Bezaleel and Aholiab is full of instruction. Their work was to be only that of handicraftsmen. Still it was Jehovah Himself Who called them by name to their tasks, and the powers which they were now called upon to exercise in their respective crafts, were declared to have been given them by the Holy Spirit. Thus is every effort of skill, every sort of well-ordered labour, when directed to a right end, brought into the very highest sphere of association.

There appears to be sufficient reason

^c ch. 35. 31.
¹ Kin. 7. 14.

^d ch. 35. 34.
^e ch. 28. 3.
^f 35. 10, 35.
^g 36. 1.

^h ch. 36. 8.

ⁱ ch. 37. 1.

^k ch. 37. 6.

^l ch. 37. 10.

^m ch. 37. 17.

ⁿ ch. 38. 1.

^o ch. 38. 8.

^p ch. 39. 1.

41.

Num. 4. 5,

G, &c.

^q ch. 30. 25,

31.

^r ch. 37. 29.

^s ch. 30. 34.

^t ch. 37. 29.

^u Lev. 19. 3,

30.

^v 26. 2.

Ezek. 20.

12, 20.

^w 44. 24.

^x ch. 20. 8.

Deut. 5. 12.

Ezek. 20. 12.

^y ch. 35. 2.

3 tribe of Judah : and I have ^cfilled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all 4 manner of workmanship, to devise cunning works, to work in 5 gold, and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of work- 6 manship. And I, behold, I have given with him ^dAholiab, the son of Ahisamach, of the tribe of Dan : and in the hearts of all that are ^ewise hearted I have put wisdom, that they may make 7 all that I have commanded thee ; ^fthe tabernacle of the congregation, and ^gthe ark of the testimony, and ^hthe mercy seat that 8 is thereupon, and all the ⁱfurniture of the tabernacle, and ^kthe table and his furniture, and ^lthe pure candlestick with all his 9 furniture, and the altar of incense, and ^mthe altar of burnt offering with all his furniture, and ⁿthe laver and his foot, and ^othe cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 ^pand the anointing oil, and ^qsweet incense for the holy place : according to all that I have commanded thee shall they do. 12, 13 ¶ And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, ^rVerily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I *am* the LORD that doth 14 sanctify you. ^sYe shall keep the sabbath therefore ; for it is holy unto you : every one that defileth it shall surely be put to death : for ^twhosoever doeth any work therein, that soul shall

¹ Heb. vessels.

for identifying Hur, the grandfather of Bezaleel, with the Hur who assisted Aaron in supporting the hands of Moses during the battle with Amalek at Rephidim (xvii. 10), and who was associated with Aaron in the charge of the people while Moses was on the mountain (xxiv. 14). Josephus says that he was the husband of Miriam. It is thus probable that Bezaleel was related to Moses. He was the chief artificer in metal, stone, and wood ; he had also to perform the apothecary's work in the composition of the Anointing Oil and the Incense (xxxvii. 29). He had precedence of all the artificers, but Aholiab appears to have had the entire charge of the textile work (xxxv. 35, xxxviii. 23).

3. *wisdom, understanding, knowledge*] Or, that "right judgment in all things" for which we specially pray on Whitsun-day ; the perceptive faculty ; and experience, a practical acquaintance with facts.

4. *to devise cunning works*] Rather, *to devise works of skill*. The Hebrew phrase is not the same as that rendered "cunning work" in respect to textile fabrics in xxvi. 1.

10. *and the cloths of service*] Rather, *And the garments of office* ; that is, the distinguishing official garments of the High-priest. The three kinds of dress mentioned in this verse appear to be the only ones which were peculiar to the Sanctuary. They were : (1) The richly adorned state robes of

the High-priest (see xxviii. 6-38, xxxix. 1 sq.). (2) The "holy garments" of white linen for the High-priest, worn on the most solemn occasion in the year (see xxviii. 39 ; Lev. xvi. 4). (3) The garments of white linen for all the priests, worn in their regular ministrations (see xxviii. 40, 41).

12-17. (xxxv. 2, 3.) *The Penal Law of the Sabbath*. In the Fourth Commandment the injunction to observe the Seventh Day is addressed to the conscience of the people (see xx. 8 note) : in this place, the object is to declare an infraction of the Commandment to be a capital offence. The two passages stand in a relation to each other similar to that between Lev. xviii. xix. and Lev. xx. It seems likely that the penal edict was specially introduced as a caution in reference to the construction of the Tabernacle, lest the people, in their zeal to carry on the work, should be tempted to break the divine Law for the observance of the Day.

14. See Num. xv. 32-36. The distinction between the meaning of the two expressions, *to be cut off from the people*, and *to be put to death*, is here indicated. He who was cut off from the people had, by his offence, put himself out of the terms of the Covenant, and was an outlaw. On such, and on such alone, when the offence was one which affected the well-being of the nation, as it was in this case, death could be inflicted by the public authority.

- 15 be cut off from among his people. 'Six days may work be done; but in the "seventh is the sabbath of rest, 'holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, 17 for a perpetual covenant. It is "a sign between me and the children of Israel for ever: for "in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. 18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, "two tables of testimony, tables of stone, written with the finger of God.
- CHAP. 32.** AND when the people saw that Moses "delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall 'go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron said unto them, Break off the "golden earrings, which are in the ears of your wives, of your sons, and of your 3 daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought 4 them unto Aaron. "And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought

¹ Heb. holiness.

17. was refreshed] Literally, he took breath. Cp. xxiii. 12; 2 S. xvi. 14. The application of the word to the Creator, which occurs nowhere else, is remarkable.

18. two tables of testimony] See xxv. 16; xxxii. 15.

The Tables of stone which represented the Covenant between Jehovah and His people, and which, when covered with the Mercy-seat were to give the Sanctuary its significance, are now delivered to Moses in accordance with the promise in xxiv. 12.

The history of what relates to the construction of the Sanctuary is here interrupted, and is taken up again chap. xxxv. 1.

XXXII.-XXXIV. In all probability these three chapters originally formed a distinct composition. The main incidents recorded in them follow in the order of time, and are therefore in their proper place as regards historical sequence.

xxxii. 1-6. *The Golden Calf.* The people had, to a great extent, lost the patriarchal faith, and were but imperfectly instructed in the reality of a personal unseen God. Being disappointed at the long absence of Moses, they seem to have imagined that he had deluded them, and had probably been destroyed amidst the thunders of the mountain (xxiv. 15-18). They accordingly gave way to their superstitious fears and fell back upon that form of idolatry which was most familiar to them (see v. 4 note). The narrative of the circumstances is more briefly given by Moses at a later period in one of his addresses to the people (Deut. ix. 8-21, 25-29, x. 1-5, 8-11). It is worthy of

remark, that Josephus, in his very characteristic chapter on the giving of the Law, says nothing whatever of this act of apostasy, though he relates that Moses twice ascended the mountain.

1. unto Aaron] The chief authority during the absence of Moses was committed to Aaron and Hur (xxiv. 14).

make us gods] The substantive (*elohim*) is plural in form and may denote gods. But according to the Hebrew idiom, the meaning need not be plural, and hence the word is used as the common designation of the true God (Gen. i. 1, &c. See xxi. 6 note). It here denotes a god, and should be so rendered.

2. Break off the golden earrings] It has been very generally held from early times, that Aaron [did not willingly lend himself to the mad design of the multitude; but that, overcome by their importunity, he asked them to give up such possessions as he knew they would not willingly part with, in the hope of putting a check on them. Assuming this to have been his purpose, he took a wrong measure of their fanaticism, for all the people made the sacrifice at once (v. 3). His weakness, in any case, was unpardonable and called for the intercession of Moses (Deut. ix. 20).

4. The sense approved by most modern critics is:—and he received the gold at their hand and collected it in a bag and made it a molten calf. The Israelites must have been familiar with the ox-worship of the Egyptians; perhaps many of them had witnessed the rites of Mnevis at Heliopolis, almost

^c ch. 20. 9.

^u Gen. 2. 2.
^{ch.} ch. 16. 23.
& 20. 10.

^z ver. 13.
^{Ezek.} Ezek. 20.
12, 20.
^v Gen. 1. 31.
& 2. 2.

^c ch. 24. 12.
^{Deut.} Deut. 4. 13.
^{2 Cor.} 2 Cor. 3. 3.
^c ch. 21. 18.

^b Acts 7. 40.

^c ch. 13. 21.

^d Judg. 8.
24, 25, 26, 27.

^c ch. 20. 23.
^{Judg.} Judg. 17, 3, 4.
^{1 Kin.} 1 Kin. 12. 28.
^{Neh.} Neh. 9. 18.
^{Ps.} Ps. 106. 19.
^{Isai.} Isai. 46. 6.
^{Acts} Acts 7. 41.
^{Rom.} Rom. 1. 23.

¹ Lev. 23. 2.
² Kin. 10. 20.
² Chr. 30. 5.
³ 1 Cor. 10. 7.
⁴ ver. 1.
⁵ ch. 33. 1.
⁶ Dan. 9. 24.
⁷ Gen. 6. 11.
⁸ Deut. 4. 16.
⁹ Judg. 2. 19.
¹⁰ Hos. 9. 9.
¹¹ ch. 20. 3.
¹² 1 Kin. 12. 24.
¹³ ch. 33. 3.
¹⁴ 5. & 34. 9.
¹⁵ Deut. 31. 27.
¹⁶ 2 Chr. 30. 8.
¹⁷ Isai. 49. 4.
¹⁸ Acts 7. 51.
¹⁹ Deut. 9. 14, 19.
²⁰ ch. 22. 24.
²¹ Num. 14. 12.
²² Ps. 74. 1, 2.
²³ & 106. 23.
²⁴ Num. 14. 13.
²⁵ Deut. 32. 27.
²⁶ ver. 14.
²⁷ Gen. 22. 16.
²⁸ Heb. 6. 13.
²⁹ Gen. 12. 7.
³⁰ & reff.
³¹ Deut. 32. 26.
³² 1 Chr. 21. 15.
³³ Ps. 106. 45.
³⁴ Jer. 18. 8.

5 thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made ⁷proclamation, and
 6 said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ⁹people sat down to eat and to drink, and rose
 7 up to play. ¶ And the LORD said unto Moses, ⁸Go, get thee down; for thy people, which thou broughtest out of the land
 8 of Egypt, ⁹have corrupted *themselves*: they have turned aside quickly out of the way which ¹⁰I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ¹¹These be thy gods, O Israel, which
 9 have brought thee up out of the land of Egypt. And the LORD said unto Moses, ¹²"I have seen this people, and, behold, *it is* a
 10 stiffnecked people: now therefore ¹³let me alone, that ¹⁴my wrath may wax hot against them, and that I may consume them: and
 11 ¹⁵I will make of thee a great nation. ¶ ¹⁶And Moses besought ¹⁷the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?
 12 ¹⁸Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce
 13 wrath, and ¹⁹repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou ²⁰swarest by thine own self, and saidst unto them, ²¹"I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.
 14 And the LORD ²²repented of the evil which he thought to do unto

¹ Heb. *the face of the LORD*.

on the borders of the Land of Goshen, and they could not have been unacquainted with the more famous rites of Apis at Memphis. It is expressly said that they yielded to the idolatry of Egypt while they were in bondage (Josh. xxiv. 14; Ezek. xx. 8, xxiii. 3, 8); and this is in keeping with the earliest Jewish tradition (Philo). In the next verse, Aaron appears to speak of the calf as if it was a representative of Jehovah—"To-morrow is a feast to the LORD." The Israelites did not, it should be noted, worship a living Mnevis, or Apis, having a proper name, but only the golden type of the animal. The mystical notions connected with the ox by the Egyptian priests may have possessed their minds, and, when expressed in this modified and less gross manner, may have been applied to the LORD, Who had really delivered them out of the hand of the Egyptians. Their sin then lay, not in their adopting another god, but in their pretending to worship a visible symbol of Him Whom no symbol could represent. The close connection between the calves of Jeroboam and this calf is shewn by the repetition of the formula, "which brought thee up out of the land of Egypt" (1 Kings xii. 28).

These be thy gods] This is thy god. See v. 1 note.

7-35. The faithfulness of Moses in the office that had been entrusted to him was now to be put to the test. It was to be made manifest whether he loved his own glory better than he loved the brethren who were under his charge; whether he would prefer that he should himself become the founder of a "great nation," or that the LORD's promise should be fulfilled in the whole people of Israel. This may have been especially needful for Moses, in consequence of his natural disposition. See Num. xii. 3; and cp. iii. 11.—With this trial of Moses repeated in a very similar manner (Num. xiv. 11-23), may be compared the trial of Abraham (Gen. xxii.) and of our Saviour (Matt. iv. 8-10).

8. *These be thy gods...have brought*] This is thy god, O Israel, who has brought—10. *let me alone*] But Moses did not let the LORD alone; he wrestled, as Jacob had done, until, like Jacob, he obtained the blessing (Gen. xxxii. 24-29).

14. This states a fact which was not revealed to Moses till after his second intercession when he had come down from the mountain and witnessed the sin of the people (vv. 30-34). He was then assured that the LORD's love to His ancient people would prevail. God is said, in the language of Scripture, to "repent," when His forgiving

- 15 his people. ¶ And ²Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and
 16 on the other *were* they written. And the ³tables *were* the work of God, and the writing *was* the writing of God, graven upon the
 17 tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*
 18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of ⁴them that cry for ¹being overcome: but*
 19 *the noise of them that sing do I hear.* And it came to pass, as soon as he came nigh unto the camp, that ⁵he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables
 20 out of his hands, and brake them beneath the mount. ⁶And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed it upon the water, and made
 21 the children of Israel drink of *it*. ¶ And Moses said unto Aaron, ⁷What did this people unto thee, that thou hast brought so great
 22 a sin upon them? And Aaron said, Let not the anger of my lord wax hot: ⁸thou knowest the people, that they are *set on*
 23 mischief. For they said unto me, ⁹Make us gods, which shall go before us: for *as* for this Moses, the man that brought us up out
 24 of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it*
 off. So they gave *it* me: then I cast it into the fire, and there
 25 ¹⁰came out this calf. ¶ And when Moses saw that the people *were* ¹¹naked; (for Aaron ¹²had made them naked unto *their*
 26 shame among ¹³their enemies:) then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *Let him come*

¹ Heb. *weakness*.² Heb. *those that rose up against them*.

love is seen by man to blot out the letter of His judgments against sin (2 Sam. xxiv. 16; Joel ii. 13; Jonah iii. 10, &c.); or when the sin of man seems to human sight to have disappointed the purposes of grace (Gen. vi. 6; 1 Sam. xv. 35, &c.). The awakened conscience is said to "repent," when, having felt its sin, it feels also the divine forgiveness: it is at this crisis that God, according to the language of Scripture, repents towards the sinner. Thus the repentance of God made known in and through the One true Mediator reciprocates the repentance of the returning sinner, and reveals to him atonement.

17, 18. Moses does not tell Joshua of the divine communication that had been made to him respecting the apostasy of the people, but only corrects his impression by calling his attention to the kind of noise which they are making.

19. Though Moses had been prepared by the revelation on the Mount, his righteous indignation was stirred up beyond control when the abomination was before his eyes.

20. See Deut. ix. 21. What is related in this verse must have occupied some time and may have followed the rebuke of Aaron. The act was of course symbolical. The idol was brought to nothing and the people were made to swallow their own

sin (cp. Mic. vii. 13, 14).

22. Aaron's reference to the character of the people, and his manner of stating what he had done (v. 24), are very characteristic of the deprecating language of a weak mind.

23. *make us gods*] Make us a god.

25. *naked*] Rather unruly, or licentious. *shame among their enemies*] Cp. Ps. xlv.

13; lxxix. 4; Deut. xxviii. 37.

26-29. The tribe of Levi, Moses' own Tribe, now distinguished itself by immediately returning to its allegiance and obeying the call to fight on the side of Jehovah. We need not doubt that the 3000 who were slain were those who persisted in resisting Moses. The spirit of the narrative forbids us to conceive that the act of the Levites was anything like an indiscriminate massacre. An amnesty had first been offered to all in the words, "Who is on the LORD's side?" Those who were forward to draw the sword were directed not to spare their closest relations or friends; but this must plainly have been with an understood qualification as regards the conduct of those who were to be slain. Had it not been so, they who were on the LORD's side would have had to destroy each other. We need not stumble at the bold, simple way in which the statement is made.

² Deut. 9. 15.³ ch. 31. 18.⁵ Deut. 9. 10, 17.⁶ Deut. 9. 21.⁷ Gen. 20. 9. & 26. 10.⁸ ch. 14. 11. & 15. 24. & 16. 2, 20, 28.⁹ & 17. 2, 4. & ver. 1.¹⁰ ver. 4.¹¹ ch. 33. 4, 5. & 2 Chr. 28. 19.

^a Num. 25. 5.
^b Deut. 33. 9.
^c Num. 25.
 11, 12, 13.
^d Deut. 13. 6.
^e 1 Sam. 15.
 18, 22.
^f Prov. 21. 3.
^g Zech. 13. 3.
^h Matt. 10. 37.
ⁱ 1 Sam. 12.
 20, 23.
^j Luke 15. 18.
^k 2 Sam. 16.
 12.
^l Amos 5. 15.]
^m Num. 25.
 13.
ⁿ Deut. 9. 18.
^o ch. 20. 23.
^p Ps. 69. 28.
^q Ps. 56. 8.
^r 139. 16.
^s Lev. 23. 30.
^t Ezek. 18. 4.
^u ch. 33. 2.
^v Num. 20. 16.
^w Deut. 32.
 35.
^x Amos 3. 14.
^y Rom. 2. 5.
^z 2 Sam. 12.
 9.
^{aa} Acts 7. 41.
^{ab} ch. 32. 7.
^{ac} Gen. 12. 7.
^{ad} ch. 32. 13.
^{ae} ch. 32. 34.
^{af} & 34. 11.
^{ag} Deut. 7. 22.
^{ah} Josh. 24. 11.

unto me. And all the sons of Levi gathered themselves together
 27 unto him. And he said unto them, Thus saith the LORD God of
 Israel, Put every man his sword by his side, *and* go in and out
 from gate to gate throughout the camp, and ^aslay every man his
 brother, and every man his companion, and every man his
 28 neighbour. And the children of Levi did according to the word
 of Moses: and there fell of the people that day about three
 29 thousand men. ¹For Moses had said, ²Consecrate yourselves to
 day to the LORD, even every man upon his son, and upon his
 brother; that he may bestow upon you a blessing this day.
 30 ¶ And it came to pass on the morrow, that Moses said unto the
 people, ^aYe have sinned a great sin: and now I will go up
 unto the LORD; ^bperadventure I shall ^mmake an atonement
 31 for your sin. And Moses ^creturned unto the LORD, and said,
 Oh, this people have sinned a great sin, and have ^emade them
 32 gods of gold. Yet now, if thou wilt forgive their sin—; and if
 not, ^bblot me, I pray thee, ^cout of thy book which thou hast
 33 written. And the LORD said unto Moses, ^dWhosoever hath sinned
 34 against me, him will I blot out of my book. Therefore now
 go, lead the people unto *the place* of which I have spoken unto
 thee: ^ebehold, mine Angel shall go before thee: nevertheless ^fin
 35 the day when I visit I will visit their sin upon them. ¶ And
 the LORD plagued the people, because ^gthey made the calf, which
 Aaron made.

CHAP. 33. AND the LORD said unto Moses, Depart, *and* go up hence,
 thou ^aand the people which thou hast brought up out of the land
 of Egypt, unto the land which I swore unto Abraham, to Isaac,
 2 and to Jacob, saying, ^bUnto thy seed will I give it: ^cand I will
 send an angel before thee; ^dand I will drive out the Canaanite,

¹ Or, *And Moses said, Con-
 secrate yourselves to-day
 to the LORD, because every*

*man hath been against
 his son, and against his
 brother, &c.*

² Heb. *Fill your hands.*

29. *Consecrate yourselves to day to the LORD, &c.*] The margin contains the literal rendering. Our version gives the most probable meaning of the Hebrew, and is supported by the best authority. The Levites were to prove themselves in a special way the servants of Jehovah, in anticipation of their formal consecration as ministers of the Sanctuary (cp. Deut. x. 8), by manifesting a self-sacrificing zeal in carrying out the divine command, even upon their nearest relatives.

31. *returned unto the LORD*] i.e. he again ascended the Mount.

gods of gold] a god of gold.

32. For a similar form of expression, in which the conclusion is left to be supplied by the mind of the reader, see Dan. iii. 15; Luke xiii. 9, xix. 42; John vi. 62; Rom. ix. 22.—For the same thought, see Rom. ix. 3. It is for such as Moses and St. Paul to realize, and to dare to utter, their readiness to be wholly sacrificed for the sake of those whom God has entrusted to their love. This expresses the perfected idea of the whole Burnt-offering.

thy book] The figure is taken from the enrolment of the names of citizens. This

is its first occurrence in the Scriptures. See marg. ref. and Isa. iv. 3; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. iii. 5, &c.

33, 34. Each offender was to suffer for his own sin. Cp. xx. 5; Ezek. xviii. 4, 20. Moses was not to be taken at his word. He was to fulfil his appointed mission of leading on the people towards the Land of Promise.

34. *mine Angel shall go before thee*] See marg. ref. and Gen. xii. 7.

in the day when I visit, &c.] Cp. Num. xiv. 22-24. But though the LORD chastised the individuals, He did not take His blessing from the nation.

XXXIII. 2, 3. See iii. 8.

for I will not go up in the midst of thee] The Covenant on which the original promise (xxiii. 20-23) was based had been broken by the people. Jehovah now therefore declared that though His Angel should go before Moses, He would withhold His own favouring Presence. The nation should be put on a level with other nations, to lose its character as the people in special covenant with Jehovah (see on v. 16). Thus were the people forcibly warned that His Presence could prove a blessing to them

the Amorite, and the Hittite, and the Perizzite, the Hivite, and
 3 the Jebusite: 'unto a land flowing with milk and honey: 'for
 I will not go up in the midst of thee; for thou art a 'stiffnecked
 4 people: lest ^hI consume thee in the way. ¶ And when the
 people heard these evil tidings, 'they mourned: ^kand no man
 5 did put on him his ornaments. For the LORD had said unto
 Moses, Say unto the children of Israel, 'Ye are a stiffnecked
 people: I will come up ^minto the midst of thee in a moment, and
 consume thee: therefore now put off thy ornaments from thee,
 6 that I may ⁿknow what to do unto thee. And the children of
 Israel stripped themselves of their ornaments by the mount Horeb.
 7 ¶ And Moses took the tabernacle, and pitched it without the
 camp, afar off from the camp, and called it the Tabernacle of
 the congregation. And it came to pass, that every one which
^psought the LORD went out unto the tabernacle of the congrega-
 8 tion, which was without the camp. And it came to pass, when
 Moses went out unto the tabernacle, that all the people rose up,
 and stood every man ^qat his tent door, and looked after Moses,
 9 until he was gone into the tabernacle. ¶ And it came to pass, as
 Moses entered into the tabernacle, the cloudy pillar descended,
 and stood at the door of the tabernacle, and the LORD talked
 10 with Moses. And all the people saw the cloudy pillar stand at
 the tabernacle door: and all the people rose up and ^rworshipped,
 11 every man in his tent door. And 'the LORD spake unto Moses
 face to face, as a man speaketh unto his friend. And he turned
 again into the camp: but ^shis servant Joshua, the son of Nun,
 12 a young man, departed not out of the tabernacle. ¶ And Moses
 said unto the LORD, See, ^tthou sayest unto me, Bring up this
 people: and thou hast not let me know whom thou wilt send
 with me. Yet thou hast said, ^uI know thee by name, and thou
 13 hast also found grace in my sight. Now therefore, I pray thee,
 'if I have found grace in thy sight, ^vshow me now thy way, that
 I may know thee, that I may find grace in thy sight: and con-
 14 sider that this nation is ^wthy people. And he said, 'My presence
 15 shall go with thee, and I will give thee ^xrest. And he said unto
 him, 'If thy presence go not with me, carry us not up hence.
 16 For wherein shall it be known here that I and thy people have

^y ch. 3. 8.
^z ver. 15, 17.
^a ch. 32. 9.
^b Deut. 9. 6.
^c ch. 23. 21.
^d Num. 16.
^e 21. 45.
^f Num. 14.
^g 1, 39.
^h 2 Sam. 19.
ⁱ 24.
^j 1 Kin. 21. 27.
^k Isai. 32. 11.
^l ver. 3.
^m See Num.
ⁿ 16. 45, 46.
^o Deut. 8. 2.
^p Ps. 139. 21.
^q ch. 29. 42,
^r 43.
^s Deut. 4. 29.
^t 2 Sam. 21. 1.
^u Num. 16.
^v 27.
^w ch. 25. 22.
^x & 31. 18.
^y Ps. 99. 7.
^z ch. 4. 31.
^a Gen. 32. 30.
^b ch. 24. 13.
^c ch. 32. 34.
^d ver. 17.
^e Gen. 18. 19.
^f John 10. 3.
^g 2 Tim. 2. 19.
^h ch. 34. 9.
ⁱ Ps. 25. 4.
^j & 27. 11.
^k Deut. 9.
^l 26, 29.
^m Joel. 2. 17.
ⁿ ch. 13. 21.
^o Isai. 63. 9.
^p Josh. 21. 44.
^q Ps. 95. 11.
^r ver. 3.
^s ch. 34. 9.

only on condition of their keeping their part of the covenant (v. 3). If they failed in this, His presence would be to them "a consuming fire" (Deut. iv. 24; cp. xxxii. 10).

5. *I will come up, &c.*] Better; If I were to go up for one moment in the midst of thee, I should consume thee.

that I may know, &c.] By that sign of their repentance Jehovah would decide in what way they were to be punished.

6. *by the mount Horeb*] From mount Horeb onwards. They ceased to wear their ornaments from the time they were at Mount Horeb.

7. *the tabernacle*] The Tent. The only word in the Old Testament which ought to be rendered *tabernacle* (*mishkān*) does not occur once in this narrative (xxvi. 1). What is here meant is a tent appointed for this temporary purpose by Moses, possibly that in which he was accustomed to dwell.

pitched it without the camp, afar off from the camp] That the people might feel that

they had forfeited the Divine presence (see xxv. 8). This tent was to be a place for meeting with Jehovah, like the Tabernacle which was about to be constructed.

The Tent of meeting (as it should be called, see xxvii. 21 note, and note at end of Chap. xl.) was placed "afar off from the camp," and the mediator and his faithful servant Joshua were alone admitted to it (v. 11).

10. *the tabernacle door*] The entrance of the Tent.

The people by their act of worship gave another proof of their penitence.

11. *face to face*] See v. 20 note.

13. *thy way*] He desires not to be left in uncertainty, but to be assured, by Jehovah's mode of proceeding, of the reality of the promises that had been made to him.

14. *rest*] This was the common expression for the possession of the promised Land. Deut. iii. 20; Josh. i. 13, 15; cp. Heb. iv. 8.

16. *thou goest with us*] It was this which alone distinguished (rather than "sepa-

Num. 14.
 14.
 Cp. 34. 10.
 Deut. 4. 7.
 2 Sam. 7. 23.
 1 Kin. 8. 63.
 Gen. 19. 21.
 Jam. 5. 16.
 ver. 12.
 ver. 20.
 1 Tim. 6. 16.
 ch. 34. 5.
 Jer. 31. 14.
 Rom. 9.
 15. 16. 18.
 Rom. 4.
 4. 16.
 Gen. 32. 30.
 Deut. 5. 24.
 Rev. 1. 16.
 Isai. 2. 21.
 Ps. 91. 1, 4.
 ver. 20.
 John 1. 18.
 Deut. 10. 1.
 Deut. 10. 2.

ch. 19. 20.
 & 24. 12.
 ch. 19. 12.

ch. 33. 19.
 Num. 14. 17.
 Num. 14.
 18.
 2 Chr. 30. 9.
 Neh. 9. 17.
 Ps. 86. 15.
 & 103. 8.

found grace in thy sight? *Is it not in that thou goest with us?*
 So *shall we be separated, I and thy people, from all the people*
 17 *that are upon the face of the earth.* ¶ And the LORD said unto
 Moses, *I will do this thing also that thou hast spoken: for*
thou hast found grace in my sight, and I know thee by name.
 18, 19. And he said, I beseech thee, shew me *thy glory.* And he said,
I will make all my goodness pass before thee, and I will pro-
claim the name of the LORD before thee; and will be "gracious
to whom I will be gracious, and will shew mercy on whom I
 20 *will shew mercy.* And he said, Thou canst not see my face:
 21 *for there shall no man see me, and live.* And the LORD said,
 Behold, *there is a place by me, and thou shalt stand upon a rock:*
 22 *and it shall come to pass, while my glory passeth by, that I will*
 put thee *in a cliff of the rock, and will cover thee with my*
 23 *hand while I pass by: and I will take away mine hand, and thou*
 shalt see my back parts: but my face shall *not be seen.*

CHAP. 34. AND the LORD said unto Moses, *Hew thee two tables*
of stone like unto the first: and I will write upon these tables
the words that were in the first tables, which thou brakest.
 2 And be ready in the morning, and come up in the morning unto
 mount Sinai, and present thyself there to me *in the top of the*
 3 *mount.* And no man shall *come up with thee, neither let any*
 man be seen throughout all the mount; neither let the flocks
 4 nor herds feed before that mount. ¶ And he hewed two tables
 of stone like unto the first; and Moses rose up early in the
 morning, and went up unto mount Sinai, as the LORD had com-
 5 manded him, and took in his hand the two tables of stone. And
 the LORD descended in the cloud, and stood with him there, and
 6 *proclaimed the name of the LORD.* And the LORD passed by
 before him, and proclaimed, The LORD, The LORD *God, merciful*

rated") them from other nations, and which
 alone would render the Land of Promise a
 home to be desired. Cp. 2 Sam. vii. 23.

17. Cp. v. 13. His petition for the nation,
 and his own claims as a mediator, are
 now granted to the full.

18. *shew me thy glory*] The faithful servant
 of Jehovah, now assured by the success
 of his mediation, yearns, with the
 proper tendency of a devout spirit, for a
 more intimate communion with his Divine
 Master than he had yet enjoyed. He seeks
 for something surpassing all former revelations.

19. 20. But his request could not be
 granted in accordance with the conditions
 of human existence. The glory of the Almighty
 in its fulness is not to be revealed to
 the eye of man. Cp. Judg. vi. 22; Isai.
 vi. 5. A further revelation of the Divine
 goodness was however possible (see v. 6, 7).

It was vouchsafed to St. Paul, as it had
 been to Moses, to have special "visions and
 revelations of the Lord" (2 Cor. xii. 1-4).
 But he had, also like Moses, to find the
 narrow reach of the intellect of man in the
 region of Godhead (1 Tim. vi. 16). How-
 ever intimate may be our communion with
 the Holy One, we are still, as long as we
 are in the flesh, "to see through a glass
 darkly," waiting for the time when we shall

see, with no figure of speech, "face to face"
 (1 Cor. xiii. 12). Then we know "that we
 shall be like Him, for we shall see Him as
 He is" (1 John iii. 2).

19. *will be gracious, &c.*] Jehovah declares
 His own will to be the ground of the
 grace which He is going to shew the nation.
 St. Paul applies these words to the election
 of Jacob in order to overthrow the self-
 righteous boasting of the Jews (Rom. ix. 15).

20. Such passages as this, being clearly
 in accordance with what we know of the
 relation of spiritual existence to the human
 senses, shew how we are to interpret the
 expressions "face to face" (v. 11; Deut.
 xxxiv. 10), "mouth to mouth" (Num. xii.
 8), and others of the like kind. See xxiv.
 10; Isa. vi. 1; and cp. John xiv. 9.

XXXIV. 1. *Hew thee*] The former tables
 are called "the work of God;" cp. xxxii. 16.
the words] See v. 28.

6, 7. This was the second revelation of
 the name of the God of Israel to Moses.
 The first revelation was of Jehovah as the
 self-existent One, Who purposed to deliver
 His people with a mighty hand (iii. 14);
 this was of the same Jehovah as a loving
 Saviour Who was now forgiving their sins.
 The two ideas that mark these revelations
 are found combined, apart from their his-
 torical development, in the Second Com-

- and gracious, longsuffering, and abundant in goodness and
 7 ^atruth, ^bkeeping mercy for thousands, ^cforgiving iniquity and
 transgression and sin, and ^dthat will by no means clear *the*
guilty; visiting the iniquity of the fathers upon the children,
 and upon the children's children, unto the third and to the fourth
 8 *generation*. And Moses made haste, and ^ebowed his head toward
 9 the earth, and worshipped. And he said, If now I have found
 grace in thy sight, O Lord, ^flet my Lord, I pray thee, go
 among us; for ^git is a stiffnecked people; and pardon our iniquity
 10 and our sin, and take us for ^hthy inheritance. ¶ And he said,
 Behold, ⁱI make a covenant: before all thy people I will ^jdo
 marvels, such as have not been done in all the earth, nor in any
 nation: and all the people among which thou *art* shall see the
 work of the LORD: for it is ^ka terrible thing that I will do with
 11 thee. ^lObserve thou that which I command thee this day: be-
 hold, ^mI drive out before thee the Amorite, and the Canaanite,
 and the Hittite, and the Perizzite, and the Hivite, and the
 12 Jebusite. ⁿTake heed to thyself, lest thou make a covenant
 with the inhabitants of the land whither thou goest, lest it be
 13 for ^oa snare in the midst of thee: but ye shall ^pdestroy their
 14 altars, break their ^qimages, and ^rcut down their groves: for
 thou shalt worship ^sno other god: for the LORD, whose ^tname
 15 is Jealous, is a ^ujealous God: ^vlest thou make a covenant with
 the inhabitants of the land, and they ^wgo a whoring after their
 gods, and do sacrifice unto their gods, and ^xone ^ycall thee, and
 16 thou ^zeat of his sacrifice; and thou take of ^atheir daughters unto

¹ Heb. *statues*.

mandment, where the Divine unity is shewn on its practical side, in its relation to human obligations (cp. v. 14; xx. 4). Both in the Commandment and in this passage, the Divine Love is associated with the Divine Justice; but in the former there is a transposition to serve the proper purpose of the Commandments, and the Justice stands before the Love. This is strictly the legal arrangement, brought out in the completed system of the ceremonial Law, in which the Sin-offering, in acknowledgment of the sentence of Justice against sin, was offered before the Burnt-offering and the Peace-offering. But in this place the truth appears in its essential order; the retributive Justice of Jehovah is subordinated to, rather it is made a part of, His forgiving Love (see xxxii. 14 note). The visitation of God, whatever form it may wear, is in all ages the working out purposes of Love towards His children. The diverse aspects of the Divine nature, to separate which is the tendency of the unregenerate mind of man and of all heathenism, are united in perfect harmony in the Lord Jehovah, of Whom the saying is true in all its length and breadth, "God is love" (1 Joh. iv. 8). It was the sense of this, in the degree to which it was now revealed to him, that caused Moses to bow his head and worship (v. 8). But the perfect revelation of the harmony was reserved for the fulness of time when "the Lamb slain from the foundation of the

world" (Rev. xiii. 8) was made known to us in the flesh as both our Saviour and our Judge.

9. This yearning struggle after assurance is like the often-repeated utterance of the heart, when it receives a blessing beyond its hopes, "can this be real?"

10. *marvels*] Explained in the following verse. Cp. 2 Sam. vii. 23; Ps. lxxvii. 14.

12-27. The precepts contained in these verses are, for the most part, identical in substance with some of those which follow the Ten Commandments and are recorded in "the Book of the Covenant" (xx.-xxiii.; see xxiv. 7).

13. *cut down their groves*] This is the first reference to what is commonly known as grove-worship. The original word for *grove* in this connection (*ashērāh*) is different from that so rendered in Gen. xxi. 33. Our translators supposed that what the Law commands is the destruction of groves dedicated to the worship of false deities (Judg. vi. 25; 2 Kings xviii. 4); but inasmuch as the worship of *ashērāh* is found associated with that of Astarte, or *Ashstoreth* (Judg. ii. 13, x. 6; 1 S. vii. 4), it seems probable that while Astarte was the personal name of the goddess, the *ashērāh* was a symbol of her, probably in some one of her characters, wrought in wood in some conventional form.

15, 16. An expansion of v. 12. The unfaithfulness of the nation to its Covenant with Jehovah is here for the first time spoken of as a breach of the marriage

^g Rom. 2. 4.
^h Ps. 57. 10.
ⁱ ch. 20. 6.
^k Ps. 103. 3.
^l Dan. 9. 9.
^m Eph. 4. 32.
ⁿ 1 John 1. 9.
^o Josh. 24. 19.
^p Nah. 1. 3.
^q ch. 4. 31.
^r ch. 33. 15.
^s ch. 33. 3.
^t Deut. 32. 9.
^u Deut. 5. 2.
^v 29. 12, 14.
^w Deut. 4. 32.
^x Ps. 77. 14.
^y Ps. 145. 6.
^z Isai. 64. 3.
^a Deut. 5. 32.
^b ch. 33. 2.
^c Deut. 7. 2.
^d ch. 23. 33.
^e Judg. 2. 2.
^f Deut. 7. 5.
^g ch. 20. 3, 5.
^h So Isai. 9.
ⁱ d. & 57. 15.
^j ch. 20. 5.
^k ver. 12.
^l Judg. 2. 17.
^m Jer. 3. 9.
ⁿ Ezek. 6. 9.
^o 1 Cor. 10. 27.
^p Ps. 106. 23.
^q 1 Cor. 8. 4.
^r Deut. 7. 3.
^s Ezra 9. 2.

^k Num. 25.
 1, 2.
^l Kin. 11. 4.
ⁱ ch. 32. 8.
 Lev. 19. 4.
^m ch. 12. 15.
ⁿ ch. 13. 4.
^o ch. 13. 2.
 Ezek. 44. 30.
 Luke 2. 23.
^p ch. 13. 13.
 Num. 13. 15.
^q ch. 23. 15.
 Deut. 16. 10.
^r Sum. 9. 7.
^s ch. 20. 9.
^t ch. 23. 10.
 Deut. 16. 10.
^u ch. 23. 11.
 Deut. 10. 16.
^v ch. 33. 2.
 Lev. 18. 24.
 Deut. 7. 1.
 Ps. 78. 55.
 & 80. 8.
^x Deut. 12.
 20, & 19. 8.
^y See Gen.
 33. 5.
 2 Chr. 17. 10.
 Prov. 16. 7.
 Acts 18. 10.
^a ch. 23. 18.
^b ch. 12. 10.
^c ch. 23. 19.
 Deut. 20.
 2. 10.
^d ch. 23. 10.
 Deut. 11. 21.
^e ver. 10.
 Deut. 4. 13.
 & 31. 9.
^f ch. 24. 18.
 Deut. 9. 9.
^g ver. 1.
 ch. 31. 18.
 Deut. 4. 13.
^h ch. 32. 15.
ⁱ 2 Cor. 3. 7.
^j ch. 24. 3.

thy sons, and their daughters ^kgo a whoring after their gods,
 17 and make thy sons go a whoring after their gods. ^lThou shalt
 18 make thee no molten gods. ¶The feast of ^munleavened bread
 shalt thou keep. Seven days thou shalt eat unleavened bread,
 as I commanded thee, in the time of the month Abib: for in the
 19 ⁿmonth Abib thou camest out from Egypt. ¶^oAll that openeth
 the matrix *is* mine; and every firstling among thy cattle, *whether*
 20 ox or sheep, *that is* mule. But ^pthe firstling of an ass thou
 shalt redeem with a ^qlamb: and if thou redeem *him* not, then
 shalt thou break his neck. All the firstborn of thy sons thou
 21 shalt redeem. And none shall appear before me ^rempty. ¶Six
 days thou shalt work, but on the seventh day thou shalt rest:
 22 in earing time and in harvest thou shalt rest. ¶^sAnd thou shalt
 observe the feast of weeks, of the firstfruits of wheat harvest,
 23 and the feast of ingathering at the ^tyear's end. ^uThrice
 in the year shall all your menchildren appear before the Lord God,
 24 the God of Israel. For I will ^vcast out the nations before thee,
 and ^wenlarge thy borders: ^xneither shall any man desire thy
 land, when thou shalt go up to appear before the LORD thy God
 25 thrice in the year. ¶^yThou shalt not offer the blood of my
 sacrifice with leaven; ^aneither shall the sacrifice of the feast of
 26 the passover be left unto the morning. ¶^bThe first of the first-
 fruits of thy land thou shalt bring unto the house of the LORD
 thy God. ¶^cThou shalt not seethe a kid in his mother's milk.
 27 ¶And the LORD said unto Moses, Write thou ^dthese words:
 for after the tenor of these words I have made a covenant with
 28 thee and with Israel. ^eAnd he was there with the LORD forty
 days and forty nights; he did neither eat bread, nor drink water.
 And ^fhe wrote upon the tables the words of the covenant, the
 29 ten ^gcommandments. ¶And it came to pass, when Moses came
 down from mount Sinai with the ^htwo tables of testimony in
 Moses' hand, when he came down from the mount, that Moses
 wist not that ⁱthe skin of his face shone while he talked with
 30 him. And when Aaron and all the children of Israel saw Moses,
 behold, the skin of his face shone; and they were afraid to come
 31 nigh him. And Moses called unto them; and Aaron and all the
 rulers of the congregation returned unto him: and Moses talked
 32 with them. And afterward all the children of Israel came nigh:
^jand he gave them in commandment all that the LORD had

¹ Or, kid.² Heb. revolution of the year.³ Heb. words.

bond. The metaphor is, in any case, a natural one, but it seems to gain point, if we suppose it to convey an allusion to the abominations connected with heathen worship, such as are spoken of in Num. xxv. 1-3.

21. See xx. 9, xxiii. 12. There is here added to the Commandment a particular caution respecting those times of year when the land calls for most labour.—The old verb to ear (*i.e.* to plough) is genuine English.

24. *neither shall any man desire &c.*] Intended to encourage such as might fear the consequences of obeying the Divine Law in attending to their religious duties. Cp. Prov. xvi. 7.

28. *he wrote*] *i.e.* Jehovah wrote (*v.* 1).

29. *the two tables of testimony*] Cp. xxxi. 18.

the skin of his face shone] Cp. Matt. xvii. 2. The brightness of the Eternal Glory, though Moses had witnessed it only in a modified manner (xxxiii. 22, 23), was so reflected in his face, that Aaron and the people were stricken with awe, and feared to approach him until he gave them words of encouragement.

The word translated *shine* is closely connected with a word translated *horn*; and hence the Latin version and others have rendered the verb to be *horned*. From this rendering of the word has arisen the popular representation of Moses with horns on his forehead; *e.g.* in Michael Angelo's statue at Rome.

33 spoken with him in mount Sinai. And *till* Moses had done
 34 speaking with them, he put ^aa vail on his face. But ^bwhen
 Moses went in before the LORD to speak with him, he took the
 vail off, until he came out. And he came out, and spake unto
 35 the children of Israel *that* which he was commanded. And the
 children of Israel saw the face of Moses, that the skin of Moses'
 face shone: and Moses put the vail upon his face again until he
 went in to speak with him.

CHAP. 35. AND Moses gathered all the congregation of the chil-
 dren of Israel together, and said unto them, "These *are* the
 words which the LORD hath commanded, that *ye* should do them.
 2 ^bSix days shall work be done, but on the seventh day there shall
 be to you ^c'an holy day, a sabbath of rest to the LORD: who-
 3 soever doeth work therein shall be put to death. ^c'Ye shall
 kindle no fire throughout your habitations upon the sabbath day.
 4 ¶ And Moses spake unto all the congregation of the children of
 Israel, saying, "This *is* the thing which the LORD commanded,
 5 saying, Take ye from among you an offering unto the LORD:
 "Whosoever *is* of a willing heart, let him bring it, an offering of
 6 the LORD; gold, and silver, and brass, and blue, and purple,
 7 and scarlet, and fine linen, and goats' *hair*, and rams' skins
 8 dyed red, and badgers' skins, and shittim wood, and oil for the
 light, ^dand spices for anointing oil, and for the sweet incense,
 9 and onyx stones, and stones to be set for the ephod, and for the
 10 breastplate. And ^e'every wise hearted among you shall come,
 11 and make all that the LORD hath commanded; ^fthe tabernacle,
 his tent, and his covering, his taches, and his boards, his bars,
 12 his pillars, and his sockets, ^g'the ark, and the staves thereof, ^h*with*
 13 the mercy seat, and the vail of the covering, the ⁱtable, and
 14 his staves, and all his vessels, ^j'and the shewbread, ^k'the candle-
 stick also for the light, and his furniture, and his lamps, with
 15 the oil for the light, ^l'and the incense altar, and his staves, ^m'and
 the anointing oil, and ⁿ'the sweet incense, and the hanging
 16 for the door at the entering in of the tabernacle, ^o'the altar of
 burnt offering, with his brasen grate, his staves, and all his
 17 vessels, the laver and his foot, ^p'the hangings of the court, his
 pillars, and their sockets, and the hanging for the door of the
 18 court, the pins of the tabernacle, and the pins of the court and

^a ch. 34. 32.

^b ch. 20. 9.

^c & 31. 14, 15.

^d Lev. 23. 3.

^e Num. 15.

^f 32, &c.

^g Deut. 5. 12.

^h Luke 13. 14.

ⁱ ch. 16. 23.

^j ch. 25. 1, 2.

^k ch. 25. 2.

^l ch. 25. 6.

^m ch. 31. 6.

ⁿ ch. 20. 1,

^o 2, &c.

^p ch. 25. 10,

^q &c.

^r ch. 25. 23.

^s ch. 25. 30.

^t Lev. 24. 6, 9.

^u ch. 25. 31,

^v &c.

^w ch. 30. 1.

^x ch. 30. 23.

^y ch. 30. 34.

^z ch. 27. 1.

^{aa} ch. 27. 0.

¹ Heb. holiness.

33-35. St. Paul refers to this passage as shewing forth the glory of the Law, though it was but a "ministration of condemnation," and was to be done away, in order to enhance the glory of the Gospel, "the ministration of the spirit," which is concealed by no vail from the eyes of believers, and is to last for ever (2 Cor. iii. 7-15).

33. *When* rather than *till* should be supplied. Moses did not wear the vail when he was speaking to the people, but when he was silent. See r. 35.

34. *Moses went in*] i.e. to the Tent of meeting.

XXXV. The narrative of what relates to the construction of the Sanctuary is now resumed from xxxi. 18.

2. See xxxi. 12.

3. This prohibition is here first distinctly expressed, but it is implied xvi. 23.

11. See xxvi. 1-37. It has been already observed (xxv. 10) that in the instructions for making the Sanctuary, the Ark of the Covenant, as the principal thing belonging to it, is mentioned first; but in the practical order of the work, as it is here arranged, the Tabernacle with its Tent and covering come first.

12. *the covering*] This is not the same as the *covering* of v. 11, which denotes the Covering of the Tent (see xxvi. 14): the word is used here for the entrance curtains (see xxvi. 36, xxvii. 16).

18. The word *tabernacle* (*mishkān*) is here used for the full name, the *Tabernacle of the Tent of meeting*. It denotes the entire structure.

* ch. 31. 10.
& 39. 1, 41.
Num. 4. 5,
6, &c.

* ver. 5, 22,
26, 29.
ch. 25. 2.
& 36. 2.
1 Chr. 23.
2, 9.
& 29. 9.
Ezra 7. 27.
2 Cor. 8. 12.
& 9. 7.
" 1 Chr. 29.
8.

" ch. 28. 3.
& 31. 6.
& 36. 1.
2 Kin. 23. 7.
Prov. 31.
10, 22, 24.
" 1 Chr. 29.
6.
Ezra 2. 68.
" ch. 30. 23.
" ver. 21.
1 Chr. 29. 9.

" ch. 31. 2,
&c.

b ch. 31. 6.
" ver. 31.
ch. 31. 3, 6.
1 Kin. 7. 14.
2 Chr. 2. 14.
Isai. 28. 26.

19 their cords, *the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. ¶ And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one 'whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. And "every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought

24 them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were "wise hearted did spin with their hands, and brought that which they had spun, both of blue, and

26 of purple, and of scarlet, and of fine linen. And all the women

27 whose heart stirred them up in wisdom spun goats' hair. And "the rulers brought onyx stones, and stones to be set, for the

28 ephod, and for the breastplate; and "spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a "willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be

30 made by the hand of Moses. ¶ And Moses said unto the children of Israel, See, "the LORD hath called by name Bezaleel the son

31 of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in

32 knowledge, and in all manner of workmanship; and to devise

33 curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to

34 make any manner of cunning work. And he hath put in his heart that he may teach, both he, and bAholiab, the son of

35 Ahisamach, of the tribe of Dan. Them hath he 'filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver,

19. the cloths of service to do service in the holy place] Rather:—the garments of office to do service in the Sanctuary, &c. See xxxi. 10.

22. bracelets] Rather, brooches, earrings] The Hebrew word signifies a ring, either for the nose (see Gen. xxiv. 22) or for the ear (xxxii. 2; Gen. xxxv. 4). That ear-rings, not nose-rings, are here meant is confirmed by what we know of early Hebrew and Egyptian customs.

rings] Signet rings. tablets] More probably, armlets. It is most likely that all the articles mentioned in this verse were of gold. The indulgence of private luxury was thus given up for the honour of the LORD. Cp. xxxi. 18 note.

27. The precious stones (xxviii. 9) and spices were contributed by the rulers,

who were more wealthy than the other Israelites.

32-33. curious works, cunning work] Works of skill. Cp. xxx. 4.

35. the engraver] The artificer, lit. one who cuts: a general name for the workman, to which was added the name of the material in which he worked; thus the artificer in wood, or carpenter; the artificer in iron, or smith, &c. Vt. 32, 33 and xxxi. 4, 5 enumerate the branches of work committed to Bezaleel. What was under the charge of Aholiab is here for the first time clearly distinguished into the work of the skilled weaver, that of the embroiderer, and that of the weaver.

the cunning workman] The skilled weaver, literally, the reckoner. He might have been so called because he had nicely to count and

even of them that do any work, and of those that devise cunning work.

- CHAP. 36.** THEN wrought Bezaleel and Aholiab, and every ^awise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the ^asanctuary, according to all that the LORD had commanded. ^a ch. 28. 3. & 31. 6. & 35. 10, 35.
- 2 ¶ And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, ^beven every one ^bwhose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel ^bhad brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, ^c“The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much. ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. ^d“Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty *taches* of gold, and coupled the curtains one unto another with the *taches*: so it became one tabernacle. ¶ ^e“And he made curtains of goats’ ^ehair for the tent over the tabernacle: eleven curtains he made of one size. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty *taches* of brass to couple the tent together, 19 that it might be one. ¶ ^f“And he made a covering for the tent of rams’ skins dyed red, and a covering of badgers’ skins above

^a ch. 28. 3.
& 31. 6.
& 35. 10, 35.

^b ch. 25. 8.

^c ch. 35. 21,
26.
¹ Chr. 29. 5.
^d ch. 35. 27.

^e 2 Cor. 8.
2, 3.

^f ch. 26. 1.

^g ch. 26. 5.

^h ch. 26. 7.

ⁱ ch. 26. 14.

calculate the threads in weaving figures after the manner of tapestry or carpet. His work was chiefly used in the curtains and vail of the Tabernacle, in the Ephod and the Breastplate (xxvi. 1, 31, xxviii. 6, 15, &c.).

the embroiderer] He worked with a needle, either shaping his design in stitches of coloured thread, or in pieces of coloured cloth sewn upon the groundwork. His work was employed in the entrance curtains of the Tent and the court, and in the girdle of

the High-priest (xxvi. 36, xxvii. 16, xxviii. 39). *the weaver*] He appears to have worked in the loom in the ordinary way with materials of only a single colour. The tissues made by him were used for the Robe of the Ephod and its binding, and for the coats of the priests (xxviii. 32, xxxix. 22, 27).

These three classes of workers were men, while the spinners and dyers were women (v. 25).

XXXVI. See notes to ch. xxvi.

- * ch. 20. 15. 20 *that*. ¶* And he made boards for the tabernacle of shittim wood, 21 standing up. The length of a board *was* ten cubits, and the 22 breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make 23 for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward; 24 and forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two 25 sockets under another board for his two tenons. And for the other side of the tabernacle, *which is toward the north corner*. 26 he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. 27 And for the sides of the tabernacle westward he made six 28 boards. And two boards made he for the corners of the tabernacle in the two sides. And they were ¹coupled beneath, and coupled together at the head thereof, to one ring: thus he did 30 to both of them in both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver, ²under 31 every board two sockets. ¶ And he made ³bars of shittim wood; 32 five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 33 And he made the middle bar to shoot through the boards from 34 the one end to the other. And he overlaid the boards with gold, and made their rings of gold *to be places for the bars, and over-* 35 *laid the bars with gold*. ¶ And he made ⁴a vail of blue, and purple, and scarlet, and fine twined linen: *with cherubims made* 36 *he it of cunning work*. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were of* 37 gold; and he cast for them four sockets of silver. ¶ And he made an ⁵hanging for the tabernacle door of blue, and purple, 38 and scarlet, and fine twined linen, ⁶of needlework; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of brass*.
- ^a ch. 25. 10. **CHAP. 37.** AND Bezaleel made ⁷the ark of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the 2 breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a 3 crown of gold to it round about. And he cast for it four rings of gold, *to be set by the four corners of it*; even two rings upon 4 the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the ark, to 6 bear the ark. ¶ And he made the ⁸mercy seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half 7 the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the 8 mercy seat; one cherub ⁹on the end on this side, and another cherub ¹⁰on the other end on that side: out of the mercy seat 9 made he the cherubims on the two ends thereof. And the cherubims spread out *their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even* 10 *to the mercy seatward were the faces of the cherubims*. ¶ And
- ^b ch. 25. 17.

¹ Heb. twined.² Heb. two sockets, two sockets under one board.³ Heb. the work of a needle-worker, or, embroiderer.⁴ Or, out of, &c.⁵ Or, out of, &c.

- he made ^cthe table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which *were* upon the table, his ^ddishes, and his spoons, and his bowls, and his covers ¹to cover withal, of pure gold. ¶ And he made the ^e‘candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it *was* one beaten work of pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof. ¶ And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim wood, and overlaid them with gold. ¶ And he made ^fthe holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.
- CHAP. 38.** AND ^ghe made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a brasen grate of network under the compass thereof of beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim wood, and overlaid them with brass.

¹ Or, to pour out withal.

- 7 And he put the staves into the rings on the sides of the altar, to
 8 bear it withal; he made the altar hollow with boards. ¶ And he
 9 made ^bthe laver of brass, and the foot of it of brass, of the ¹look-
 ing-glasses of *the women* ²assembling, which assembled at the
 10 door of the tabernacle of the congregation. ¶ And he made ^cthe
 court: on the south side southward the hangings of the court
 11 were of fine twined linen, an hundred cubits: their pillars were
 20 twenty, and their brasen sockets twenty; the hooks of the pillars
 12 and their fillets were of silver. And for the north side the hang-
 ings were an hundred cubits, their pillars were twenty, and their
 13 sockets of brass twenty; the hooks of the pillars and their fillets
 14 of silver. And for the west side were hangings of fifty cubits,
 15 their pillars ten, and their sockets ten; the hooks of the pillars
 16 and their fillets of silver. And for the east side eastward fifty
 17 cubits. The hangings of the one side of the gate were fifteen
 18 cubits; their pillars three, and their sockets three. And for the
 other side of the court gate, on this hand and that hand, were
 hangings of fifteen cubits; their pillars three, and their sockets
 19 three. All the hangings of the court round about were of fine
 20 twined linen. And the sockets for the pillars were of brass; the
 hooks of the pillars and their fillets of silver; and the overlaying
 of their chapters of silver; and all the pillars of the court were
 21 filleted with silver. And the hanging for the gate of the court
 was needlework, of blue, and purple, and scarlet, and fine twined
 linen: and twenty cubits was the length, and the height in the
 breadth was five cubits, answerable to the hangings of the court.
 22 And their pillars were four, and their sockets of brass four; their
 hooks of silver, and the overlaying of their chapters and their
 23 fillets of silver. And all the ^dpins of the tabernacle, and of the
 court round about, were of brass. ¶ This is the sum of the
 tabernacle, even of ^ethe tabernacle of testimony, as it was counted,
 according to the commandment of Moses, for the service of the
 24 Levites, by the hand of Ithamar, son to Aaron the priest. And
^fBezaleel the son of Uri, the son of Hur, of the tribe of Judah,
 25 made all that the LORD commanded Moses. And with him was
 Aholiab, son of Ahisamach, of the tribe of Dan, an engraver,
 and a cunning workman, and an embroiderer in blue, and in
 26 purple, and in scarlet, and fine linen. ¶ All the gold that was
 occupied for the work in all the work of the holy place, even the
 gold of the offering, was twenty and nine talents, and seven
 hundred and thirty shekels, after ^gthe shekel of the sanctuary.

¹ Or, *brassen glasses*.

² Heb. *assembling by troops*, as 1 Sam. 2. 22.

8. See marg. ref. The women who assembled at the entrance of the Tent of meeting were most probably devout women who loved the public service of religion. The giving up their mirrors for the use of the Sanctuary was a fit sacrifice for such women to make (cp. xxxv. 22 note).

21. *This is the sum, &c.* [“This is the reckoning of the Tabernacle, the Tabernacle of the Testimony as it was reckoned up according to the commandment of Moses, by the service of the Levites, by the hand of Ithamar,” &c. The weight of the metals was taken by the Levites, under the direction of Ithamar. The Tabernacle is called the Tabernacle of the Testimony, or the depository of the Testimony, i.e. the tables

of the Law (xxv. 16).

23. See xxxv. 35 note.

24. *of the holy place*] Rather, of the Sanctuary. The gold was employed not only in the Holy Place, but in the Most Holy Place and in the entrance to the Tent (xxxvi. 38). *the gold of the offering*] The gold of the wave offering.

talents...the shekel of the sanctuary] The Shekel was the common standard of weight and value with the Hebrews: and is probably to be estimated at 220 English grains (just over half an ounce avoirdupois) and its value in silver as 2s. 7d.—The Shekel of the Sanctuary (or, *the Holy Shekel*) would seem to denote no more than an *exact* Shekel, “after the king’s weight” (2 S. xiv. 26),

- 25 ¶ And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:
- 26 ^a a bekah for ¹ every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ² six hundred thousand and
- 27 three thousand and five hundred and fifty men. And of the hundred talents of silver were cast ¹ the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred
- 28 talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and
- 29 overlaid their chapiters, and filleted them. ¶ And the brass of the offering *was* seventy talents, and two thousand and four
- 30 hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar,
- 31 and the brasen grate for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.
- CHAP. 39. AND of ^a the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; ^c as the LORD commanded Moses.
- 2 ^d And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning
- 4 work. They made shoulderpieces for it, to couple *it* together: ^e by the two edges *was* it coupled together. And the curious girdle of his ephod, *that was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and

^f ch. 30. 13, 15.

^g Num. 1. 46.

^h ch. 26. 19, 21, 25, 32.

^a ch. 35. 23.

^b ch. 31. 10.

^c 35. 10.

^d ch. 28. 4.

^e ch. 28. 6.

¹ Heb. *a poll*.

"current money with the merchant" (Gen. xxiii. 16).

In the reign of Joash, a collection similar to that here mentioned, apparently at the same rate of capitation, was made for the repairs of the Temple (2 Chr. xxiv. 9). The tax of later times, called *didrachma* (Matt. xvii. 27), was not, like this and that of Joash, a collection for a special occasion, but a yearly tax, for the support of the Temple, of a whole shekel.—See also xxx. 13.

The Talent contained 3000 shekels, as may be gathered from *vv.* 25, 26. According to the computation here adopted, the Hebrew Talent was 94½ lbs. avoirdupois. The Greek (Æginetan) Talent, from which the LXX. and most succeeding versions have taken the name *talent*, was 82½ lbs. The original Hebrew word *kikkār* would denote a circular mass, and nearly the same word, *kerker*, was in use amongst the Egyptians for a mass of metal cast in the form of a massive ring with its weight stamped upon it.

26. *a bekah*] Literally, *a half*: the words "half a shekel," &c. appear to be inserted only for emphasis, to enforce the accuracy to be observed in the payment. See xxx. 13.

—Respecting the capitation and the numbering of the people, see xxx. 12.

27. *sockets*] Bases. See marg. ref.

28. The hooks, chapters, and fillets here spoken of belonged to the pillars of the Court. See xxvii. 10, 17.

24-29. According to the estimate of the shekel that has here been adopted, the weight of the metals mentioned in this chapter would be nearly as follows, in avoirdupois weight:—

Gold, 1 ton 4 cwt. 2 qrs. 13 lbs.

Silver 4 tons 4 cwt. 2 qrs. 20 lbs.

Bronze, 2 tons 19 cwt. 2 qrs. 11 lbs.

The value of the gold, if pure, in our money would be 175,075*l.* 13*s.*, and of the silver 38,034*l.* 15*s.* 10*d.* These quantities of the precious metals come quite within the limits of probability, if we consider the condition of the Israelites when they left Egypt (see xxv. 3 note), and the object for which the collection was made. Many have remarked that the quantities collected for the Tabernacle are insignificant when compared with the hoards of gold and silver collected in the East in recent, as well as in ancient, times.

XXXIX. See notes to ch. xxviii.

- ^e ch. 28. 9. 6 fine twined linen; as the LORD commanded Moses. ¶^e And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.
- ^f ch. 28. 12. 7 And he put them on the shoulders of the ephod, *that they should be stones for a memorial to the children of Israel*; as the LORD
- ^g ch. 28. 15. 8 commanded Moses. ¶^g And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and 9 scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span 10 the breadth thereof, *being* doubled. ^h And they set in it four rows of stones: *the first row was* a ⁱ sardius, a topaz, and a car- 11 buncle: *this was* the first row. And the second row, an emerald, 12 a sapphire, and a diamond. And the third row, a ligure, an 13 agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. 14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes. 15 And they made upon the breastplate chains at the ends, of 16 wreathen work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings in the two ends 17 of the breastplate. And they put the two wreathen chains of 18 gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before 19 it. And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the 20 side of the ephod inward. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above 21 the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD
- ⁱ ch. 28. 31. 22 commanded Moses. ¶ⁱ And he made the robe of the ephod of 23 woven work, all of blue. And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about 24 the hole, that it should not rend. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, 25 and twined linen. And they made ^k bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, 26 round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the 27 robe to minister in; as the LORD commanded Moses. ¶^l And they made coats of fine linen of woven work for Aaron, and 28 for his sons, ^m and a mitre of fine linen, and goodly bonnets of 29 fine linen, and ⁿ linen breeches of fine twined linen, ^o and a girdle of fine twined linen, and blue, and purple, and scarlet, 30 of needlework; as the LORD commanded Moses. ¶^p And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO 31 THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses. 32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^q according to
- ^q ver. 42. 43. ch. 25. 40.

33 all that the LORD commanded Moses, so did they. ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his 34 sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of 35 the testimony, and the staves thereof, and the mercy seat, the 36 table, and all the vessels thereof, and the shewbread, the pure candlestick, *with the lamps thereof, even with the lamps to be set* 37 in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and ¹the sweet incense, 39 and the hanging for the tabernacle door, the brasen altar, and his grates of brass, his staves, and all his vessels, the laver and 40 his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the 41 congregation, the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the LORD commanded Moses, so the children of Israel ²made all 43 the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses ³blessed them.

^r ch. 35. 10.

CHAP. 40. AND the LORD spake unto Moses, saying, On the first 2 day of the "first month shalt thou set up ⁴the tabernacle of the 3 tent of the congregation. And ⁵thou shalt put therein the ark 4 of the testimony, and cover the ark with the vail. And ⁶thou shalt bring in the table, and ⁷set in order ⁸the things that are to be set in order upon it; ⁹and thou shalt bring in the candlestick, 5 and light the lamps thereof. ¹⁰And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the 6 hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of 7 the tent of the congregation. And ¹¹thou shalt set the laver between the tent of the congregation and the altar, and shalt 8 put water therein. And thou shalt set up the court round about, 9 and hang up the hanging at the court gate. And thou shalt take the anointing oil, and ¹²anoint the tabernacle, and all that ¹³is therein, and shalt hallow it, and all the vessels thereof: and it 10 shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and ¹⁴it shall 11 be an altar ¹⁵most holy. And thou shalt anoint the laver and 12 his foot, and sanctify it. ¹⁶And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and 13 wash them with water. And thou shalt put upon Aaron the holy garments, ¹⁷and anoint him, and sanctify him: that he 14 may minister unto me in the priest's office. And thou shalt 15 bring his sons, and clothe them with coats: and thou shalt

^s Lev. 9. 22, 23.
^t Num. 6. 23.
^u Josh. 22. 6.
^v 2 Sam. 6. 19.
^w 1 Kin. 8. 14.
^x 2 Chr. 30. 27.
^y " ch. 12. 2.
^z & 13. 4.
^{aa} ^b ver. 17.
^{ab} & ch. 26. 1, 30.
^{ac} ^c ver. 21.
^{ad} ch. 26. 33.
^{ae} Num. 4. 5.
^{af} ^d ver. 22.
^{ag} ch. 26. 35.
^{ah} ^e ver. 23.
^{ai} ch. 25. 30.
^{aj} Lev. 24. 5, 6.
^{ak} ^f ver. 24, 25.
^{al} ^g ver. 26.
^{am} ^h ver. 30.
^{an} ch. 30. 18.
^{ao} ⁱ ch. 30. 26.
^{ap} ^k ch. 29. 36, 37.
^{aq} ^l Lev. 8. 1—13.
^{ar} ^m ch. 29. 41.

¹ Heb. the incense of sweet spices.

² Heb. the order thereof.

³ Heb. holiness of holinesses.

XL. 2. See r. 17.

4. The directions given in Lev. xxiv. 5-9 are here presupposed, and must have been issued before this chapter was written.

9-10. *most holy*] In v. 9 the Tabernacle and its utensils are said to be rendered *holy* by the anointing; the Altar and its utensils are in v. 10 said to be *most holy*. The differ-

ence does not express a higher degree of holiness: it is only used as a caution. The position of the Altar exposed it to the chance of being touched by the people when they assembled in the Court, while they were not permitted to enter the Tabernacle. The Tabernacle itself, with all that belonged to it, is called *most holy* in xxx. 29.

- anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be "an everlasting priesthood throughout their generations.
- " Num. 25. 13. 16 Thus did Moses: according to all that the LORD commanded him, so did he. ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the ^otabernacle
- ^o ver. 1. Num. 7. 1. 18 was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took
- ^p ch. 25. 16. 20 and put ^pthe testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and ^qset up the vail of the covering, and covered the ark of the testimony; as the LORD commanded
- ^q ch. 26. 33, & 35. 12. 22 Moses. ^rAnd he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.
- ^r ch. 26. 35. 23 ^sAnd he set the bread in order upon it before the LORD; as the
- ^s ver. 4. 24 LORD had commanded Moses. ^tAnd he put the candlestick in the tent of the congregation, over against the table, on the side
- ^t ch. 26. 35. 25 of the tabernacle southward. And ^uhe lighted the lamps before
- ^u ver. 4. ch. 25. 37. 26 the LORD; as the LORD commanded Moses. ^vAnd he put the
- ^v ver. 5. ch. 30. 6. 27 golden altar in the tent of the congregation before the vail: ^wand he burnt sweet incense thereon; as the LORD commanded Moses.
- ^w ch. 30. 7. 28 ^xAnd he set up the hanging *at* the door of the tabernacle.
- ^x ver. 5. ch. 26. 36. 29 ^yAnd he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and ^zoffered upon it the burnt offering and the meat offering; as the LORD commanded
- ^y ver. 6. ch. 20. 38, &c. 30 Moses. ^aAnd he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. And
- ^z ch. 20. 38, &c. 31
- ^a ver. 7. ch. 30. 18.

17. *on the first day of the month*] That is, on the first of the month Nisan (xii. 2, xiii. 4), one year, wanting fourteen days, after the departure of the Israelites from Egypt. They had been nearly three months in reaching the foot of Mount Sinai (xix. 1); Moses had spent eighty days on the mountain (xxiv. 18, xxxiv. 28), and some time must be allowed for what is related in chap. xxiv., as well as for the interval between the two periods which Moses spent on the mountain (xxxiii. 1-23). The construction of the Tabernacle and its furniture would thus appear to have occupied something less than half a year.

19. The Tent-cloth was spread over the Tabernacle-cloth, and the covering of skins was put over the Tent-cloth. See xxvi. 1 note.

20. *the testimony*] i.e. the Tables of stone with the Ten Commandments engraved on them (xxv. 16, xxxi. 18). Nothing else is said to have been put into the Ark. These were found there by themselves in the time of Solomon (1 K. viii. 9; 2 Chr. v. 10). The Pot of Manna was "laid up before the testimony" (xvi. 34); Aaron's rod was also placed "before the testimony" (Num. xvii. 10); and the Book of the Law was put at "the side of the Ark" (Deut. xxxi. 26). The expression "before the testi-

mony" appears to mean the space immediately in front of the Ark. Most interpreters hold that the Pot of Manna and Aaron's rod were at first placed between the Ark and the Vail, and afterwards within the Ark (Heb. ix. 4). It is very probable that the pot and the rod had been put into the Ark before it was taken by the Philistines, but that they were not sent back with the Ark and the tables. 1 Sam. iv. 11, vi. 11.

23-29. Moses performed these priestly functions (xxviii. 1 note), before the holy things with which they were performed were anointed. The things had been made expressly for the service of Jehovah, by His command, and in this fact lay their essential sanctity, of which the anointing was only the seal and symbol. Aaron and his sons, on similar ground, having had the divine call, took part in the service of the Sanctuary as soon as the work was completed (v. 31). But Moses took part with them, and most likely took the lead, until they were consecrated and invested (Lev. viii.) and publicly set apart for the office.

26. *before the vail*] That is, opposite to the Ark, in the middle between the Table of Shewbread on the North and the Candlestick on the South.

Moses and Aaron and his sons washed their hands and their feet
 32 thereat: when they went into the tent of the congregation, and
 when they came near unto the altar, they washed; ^das the LORD
 33 commanded Moses. ^eAnd he reared up the court round about the
 tabernacle and the altar, and set up the hanging of the court
 34 gate. So Moses finished the work. ¶ Then a cloud covered the
 tent of the congregation, and the glory of the LORD filled the
 35 tabernacle. And Moses ^awas not able to enter into the tent of
 the congregation, because the cloud abode thereon, and the
 36 glory of the LORD filled the tabernacle. ^bAnd when the cloud
 was taken up from over the tabernacle, the children of Israel
 37 went onward in all their journeys: but ^cif the cloud were not
 taken up, then they journeyed not till the day that it was taken
 38 up. For ^kthe cloud of the LORD was upon the tabernacle by
 day, and fire was on it by night, in the sight of all the house of
 Israel, throughout all their journeys.

^d ch. 30. 19, 20.
^e ver. 8.
^a ch. 27. 9, 10.
^b ch. 29. 43.
^c Lev. 16. 2.
^d Num. 9. 15.
^e 1 Kin. 8. 10, 11.
^f 2 Chr. 5. 13.
^g & 7. 2.
^h Isai. 6. 4.
ⁱ Hag. 2. 7, 9.
^j Rev. 15. 8.
^k Lev. 16. 2.
^l 1 Kin. 8. 11.
^m 2 Chr. 5. 14.
ⁿ Num. 9. 17.
^o & 10. 11.
^p Neh. 9. 10.
^q Num. 9. 10—22.
^r ch. 13. 21.
^s Num. 9. 15.

¹ Heb. journeyed.

34, 35. On the distinction between the Tent as the outer shelter and the Tabernacle as the dwelling-place of Jehovah, which is very clear in these verses, see xxvi. 1 note. The glory appeared as a light within and as a cloud on the outside.

35. Cp. the entrance of the High-priest into the Holy of Holies on the Day of Atonement, Lev. xvi. 2, 13. For special appearances of this glory in the Tabernacle, see Num. xiv. 10, xvi. 19, 42.

The Tabernacle, after it had accompanied the Israelites in their wanderings in the Wilderness, was most probably first set up in the Holy Land at Gilgal (Josh. iv. 19, v. 10, ix. 6, x. 6, 43). But before the death of Joshua, it was erected at Shiloh (Josh. xviii. 1, xix. 51). Here it remained as the national Sanctuary throughout the time of the Judges (Josh. xviii. 8, xxi. 2, xxii. 19; Judg. xviii. 31, xxi. 19; 1 S. i. 3, iv. 3). But its external construction was at this time somewhat changed, and doors, strictly so called, had taken the place of the entrance curtain (1 S. iii. 15): hence it seems to have been sometimes called the temple (1 S. i. 9, iii. 3), the name by which the structure of Solomon was afterwards commonly known. After the time of Eli it was removed to Nob in the canton of Benjamin, not far from Jerusalem (1 S. xxi. 1-9). From thence, in

the time of David, it was removed to Gibeon (1 Chr. xvi. 39, xxi. 29; 2 Chr. i. 3; 1 K. iii. 4, ix. 2). It was brought from Gibeon to Jerusalem by Solomon (1 K. viii. 4). After this, it disappears from the narrative of Scripture. When the Temple of Solomon was built, "the Tabernacle of the Tent" had entirely performed its work; it had protected the Ark of the Covenant during the migrations of the people until they were settled in the Land, and the promise was fulfilled, that the Lord would choose out a place for Himself in which His name should be preserved and His service should be maintained (Deut. xii. 14, 21, xiv. 24).

In accordance with its dignity as the most sacred object in the Sanctuary, the original Ark of the Covenant constructed by Moses was preserved and transferred from the Tabernacle to the Temple. The Golden Altar, the Candlestick and the Shewbread table were renewed by Solomon. They were subsequently renewed by Zerubbabel, and lastly by the Maccabees (see xxv. 23.) But the Ark was preserved in the Temple until Jerusalem was taken by the forces of Nebuchadnezzar (2 Chr. xxxv. 3; Jer. iii. 16). It was never replaced in the Second Temple. According to a rabbinical tradition, its site was marked by a block of stone.